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A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe. "WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul

No. 1,990.—VOL. XXXIX. [Registered as] SATURDAY, MARCH 1, 1919. [a Newspaper.] PRICE TWOPENCE.
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London Spiritualist Alliance, Ltd.,

6, QUEEN SQUARE, SOUTHAMPTON ROW. W.C. 1.

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Light:

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LONDON, W.C. 1.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Mr. F. W. South, the Manager, to whom Cheques and Postal Orders should be made payable.

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NOTES BY THE WAY.

The séance for physical phenomena, which Sir Arthur Conan Doyle attended at Cardiff on the 15th ult. has been the subject of so many reports and discussions in the general Press, that it is unnecessary to do more than offer some comments on the matter here. First, we notice that the medium was Mr. Tom Thomas, the collier, of Penydaren, whose powers as a physical medium were only attained by years of training and development in a circle of men and women earnestly devoted to the work of supplying the world with those physical evidences which are still needed by our materialists. We observe that amongst the sitters were Mr. Lee Joseph, J.P., Mr. David Williams, C.B.E., Chief Constable of Cardiff, Superintendent Harrison, and, we believe, one other representative of the forces of Law and Order. We are assured that they and the other fifteen or sixteen people present were satisfied of the genuineness of the manifestations as many others before them, sitting with the same medium, have been satisfied. Having read the account on its first appearance we waited next for the howls of indignation which it would excite. The howls were duly forthcoming. People who had but the vaguest notion of the whole matter and its true meaning burst into the newspapers snorting and bellowing their wrath and indignation; which is all to the good. The superstition which had been killed so many times had come to life again, and was in a manner laughing at them.

* * *

It would be waste of time to go over the questions and comments offered by the opposition. Some of them are so absurd as to suggest that many of the critics did not even stop to think what they were writing about, for a few minutes' reflection would have enabled them to answer many of their own questions and objections. In the "Daily Mail" of the 19th ult. Sir Arthur Conan Doyle points out that the phenomena he witnessed are "very elementary and only useful as forming a final argument against materialism by showing that there are unquestionably powers, and intelligent powers, outside our ordinary senses." That puts the matter in a nutshell, and answers reams of questions and criticisms from the unintelligent powers who live entirely in the radius of their very ordinary senses. In the "Evening News," in an interview given to Mr. W. McCartney, Sir Arthur expanded his explanation, and we give some extracts from the interview on another page. Something like a mild counterblast is provided in the same issue of the "Evening News" by Mr. Arthur Machen in his review of the book, "Future Life," translated from the French by Louis Elbé. Mr. Machen leads off with

an allusion to the rector in "John Ward, Preacher," who finds himself compelled to tell a dying friend that he could not tell him whether there is a future life or not. Mr. Machen has no fault to find with the rector. The answer to the question, he thinks, must always be "I don't know," because "we cannot have bodily and material evidence as to the spiritual and immaterial world." But that is precisely what we are having all the time. What is it but the spiritual and immaterial that animates the bodily and material? The great Mystics saw evidence of the presence and power of the spiritual world everywhere. Blake could see it in the very "mud and mire of things." Mr. Machen has a reputation for being something of a mystic himself. Has he forgotten?

* * *

Mrs. Rachel Fox, who is concerned with an attempt to revive the doctrine and prophecies of Joanna Southcott, sends us a message received through her hand in September last and directed to be sent to a late prominent Bishop of the Church. It is a warning against evil spirits and Satanic power which were to stir up revolts and insurrections amongst the peoples of the earth—Bolshevism, in short. We have given several times before our views on the subject of Joanna Southcott, and need not repeat them, although Mrs. Fox's message contains the statement that the only way of escape from the dominion of Satan on earth lies in the investigation of the new "law of My mouth which I gave through My prophetess, Joanna." We want to be courteous to Mrs. Fox, but we are bound to tell her that there are abroad to-day a great number of such prophets and such messages, each and all claiming divine sanction and offering an "only way of escape." It was only a short time before writing this note that we were visited by a gentleman who, having had a personal interview with the Deity and been given a new Bible—the only word of Truth—besought us to assist him in making known his revelation to mankind. This also was "an only way of escape," and our visitor was (of course) the *only* person commissioned to save the world. (He was not a Spiritualist.) We have our own opinion about these things, and may be excused from giving it here, except to the extent that there is a real psychological action behind them, only it is misunderstood and misinterpreted. We think if it could be arranged that a few of these divinely commissioned persons could meet each other and compare notes they would receive some shocks and surprises.

* * *

One other word on the subject of Mrs. Fox's communication. She is evidently exercised about our denial of a belief in the existence of "any spirit or spirits of evil." Our correspondent is under a slight misapprehension. Let us say emphatically that we have never denied such a belief. On the contrary we know that there are abroad many wicked spirits in and out of the flesh—"devils," if one likes to put it that way. We have all met them. All we contend is that there are no supernatural powers of evil—no fiends of the mythological or theological order. We have long seen that there is no room for Satan or any power or personage of absolute evil. And we have also realised that the lowest and basest spirit is as much dependent on Divine power as the highest archangel. The Devil

CHRISTIAN SCIENCE.

From Mr. Charles W. J. Tennant District Manager of the Christian Science Committees on Publication we have received the following:—

Mr. B. M. Godsall, writing from San Diego in *Light* of February 1st (p. 39) asks "why it is that Christian Science, which relegates so much of human experience to the delusion of mortal mind, has had such a vogue." The success of the movement is due to the fact that Mrs. Eddy rediscovered the divine Principle which lay at the back of the healing and reformatory work of the prophets, Jesus, His disciples, and the early Christians. It is a historical fact that spiritual healing was carried on by the Church into the third century, and that the dead were raised by the early Christians as late as 255 A.D., according to Gibbon's "Decline and Fall of the Roman Empire."

That these works were intended to be continued for all time is quite clear from the words of our Master, "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do." These works were evidently done through the spiritual understanding of divine Principle, and not through the agency of the carnal or human mind, for to the carnal or human mind existence seems material. The five physical senses can take no cognisance of that which is spiritual. God, Spirit, is not perceptible to them; this is precisely why St. John says, "Love not the world, neither the things that are in the world. . . . For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father (Spirit), but is of the world (carnal mind)."

The Mind of Christ is the only Mind by which God can be known—hence St. Paul's admonition, "Let this mind be in you which was also in Christ Jesus." Christian Science reveals how to obtain this divine Mind, and thereby overcome the false beliefs of the carnal or human mind.

In your issue of the 15th Mr. Wake Cook makes some aspersions with regard to Christian Science, which I trust you will also grant me space to refute.

He affirms that Christian Science is powerless in some cases. This is not so, as its divine Principle and rule never vary, and are able to meet and destroy every disease in every circumstance when properly applied.

Our critic takes objection to Christian Science "reducing God to a Principle." Let us examine the word Principle. It means cause, origin, source. Can God be conceived of as anything less? There is no question of reducing God from something greater to something less in designating His divine Principle. This name for God gives one a much clearer sense of His immutable, immortal, eternal nature.

Christian Science does not work through the exercise of the human mind in what is termed suggestion in curing the sick, as our critic supposes. It works through spiritual understanding, in conformity with the saying of Jesus, "ye shall know the truth, and the truth shall make you free." The centre and circumference of Christian Science is God, infinite, Life, Truth and Love, and there is nothing narrow in Mrs. Eddy's teaching with regard to gaining an understanding of God. Christian Science teaches that there is only one Mind, which is God, and that the universe, including man, is the spiritual offspring or emanation of this Mind. From this it will be seen that eternal existence is quite apart from the temporal or material sense of things, and that if man is ever to be immortal he must be so now. The mortal never becomes immortal, the finite can never become infinite, the material can never become spiritual.

Humanity is beginning to understand the fact that mortal history is a dream narrative out of which it has got to awake. It is a deep sleep, hence Paul's admonition, "Awake, thou that sleepest, and arise from the dead (the carnal mind), and Christ (Truth) shall give thee light (spiritual understanding)."

"LIGHT" SUSTENTATION FUND, 1919.

In addition to the donations already recorded, we have to acknowledge with thanks the receipt of the following sums:—

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T. Sowerby	1	1	0
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F. W. Vedder (U.S.A.)	0	9	9
T. Jones	5	5	0
Miss Massy	9	2	6

"RACHEL COMFORTED."—Sunny's mother wishes it to be known that the book of this name will, she hopes, before long be given to the public. Meanwhile, all rights, including the title, are strictly reserved, and no use whatever must be made of them without the permission of "Rachel."

myth dies very hard. The child who, with some little bodily disorder or some unsatisfied want shows peevishness, is told that its misbehaviour is traceable to Satanic agency—the Devil is at the little one's back. Later, children of an older growth look round on a world seething with war and discontent, and see the Devil still at work. If they had learned to look a little deeper they would see forces at work much more within the understanding that comes of reason and experience. They could find all the causes without going outside the realm of natural law. The old theologues, hatched in ages of ignorance, while we can credit them with some good work, did a great deal to disease and debauch the natural understanding. Holding by an intelligent and reasonable over-ruling Power, we feel no temptation to consider theories of diabolism which, while they seem to solve problems of evil, give us a Universe confused and chaotic, in which, so to speak, God is not Master in His own house.

INTERVIEWS WITH SIR ARTHUR CONAN DOYLE.

As mentioned in Notes by the Way, Sir Arthur Conan Doyle has been interviewed by a representative of the "Evening News" on the subject of his account in the Cardiff "Western Mail" of a recent seance for physical phenomena in that town. We give the following quotations:—

"The demonstrations [said Sir Arthur] are simple first lessons. They are the elementary step. Thousands of people come to my meetings already holding the faith that after life the spirit survives: and I tell them as plainly as I can that our religious beliefs are justified by what I state to be incontrovertible evidence of survival. There is more than the body: and without qualification I state now that we have proof of communication after death."

"I have been going about the country addressing meetings at which there was not an inch of room to spare. The audiences have been extraordinarily large. It would be a mistake to talk of the people as enthusiastic. That is not the word. They, if I may say so have been reverent. Wherever you go you find them serious and anxious—wanting light and comfort."

This brought me (writes the interviewer) to the point I had wished to place before Sir Arthur.

He is one of the most famous of war historians and these historians want first-hand evidence and documents for everything that they put on paper. They approach their task pretty much as a judge does his. Then Sir Arthur's detective stories have placed him in the estimation of the public as one of the keenest of analytic minds of our time.

I suggested that the ordinary man was the more astonished when he found Sir Arthur Conan Doyle accepting such incidents as that at Cardiff. I added that I had told such people that he never clouded the question in verbiage or vague and stately words, but came down firm, in the same curt English in which he writes, so that every man and woman could understand his bold meaning.

"That is the truth exactly," he replied. "I say that there is survival after death. I say that I have had proofs of it. I stand secure upon that belief. I am as sure of it as I am of the carpet under my feet."

In the "Daily Chronicle" of the 20th ult. is another interview with Sir A. Conan Doyle from which we extract the following:—

"Then you don't oppose Christianity?"

"Oppose it?" he (Sir Arthur) exclaimed; "I am endeavouring to restore it. This is Christianity which has been mangled beyond recognition. . . . This reconciles Christianity with proof and reason from which it is at present divorced."

THE MOVEMENT IN NEWPORT. Writing from the Monmouthshire town, G. M. says: "The two Spiritualistic Societies here are well attended. Our accommodation is overtaxed every Sunday and Monday. On the occasion when Sir A. Conan Doyle spoke here, many were unable to gain admission to the hall, which seats eleven hundred people. A vicar took the chair and several other clergymen supported the speaker on the platform. The clerical element was also noticeable in the audience."

THE ANNUAL GENERAL MEETING of the Glasgow Association of Spiritualists was held on January 26th, when the following officers were elected: Hon. President, Mr. James Robertson; President, Mr. Peter Galloway; Vice-Presidents, Mr. W. T. Thomson, Mr. J. M. Stewart, Mr. J. B. Bell, and Mr. McDowall; Secretary, Mr. J. B. McIndoe; Treasurer, Mr. M. Martin; Financial Secretary, Mr. James Cameron; Minute Secretary, Mr. T. R. Day; Curator of Bookstall, Mr. Geo. W. Thomson; Librarian, Mr. David Reid. The financial statement showed in the general fund of the Society a balance of income over expenditure of £6 15s.

THE PASSING OF MR. J. J. MORSE.

After nearly fifty years of arduous work as a medium and trance speaker, Mr. J. J. Morse has passed to the better land. The news, which reached us by telegram on Thursday, the 20th ult., came with a sense of shock, for although he had been visibly failing for some months, all his friends were hopeful that he would live to see the completion of fifty years of labour in October next, and a movement was on foot to offer him a national testimonial when that anniversary was reached, as mentioned in *LIGHT* of February 15th (p. 56). It would not be easy to appraise the value and volume of the work he achieved in the presentation of a sound and practical philosophy of Spiritualism, or to over-estimate the service he rendered to the movement by a fearless advocacy of its principles in the old days when it was a very Ishmael amongst the faiths and philosophies of the time—a voice crying in the wilderness. On this subject we shall have more to say later. In the meanwhile our sympathies go out to Miss Florence Morse, his daughter and only child, herself a well-known medium. As will be remembered, Mrs. Morse passed over, after a long illness consequent on shock from air-raids, in November, 1917.

We take the following items of his biography from "The Mysteries of Mediumship," a series of interviews with mediums published in *LIGHT* in the year 1894.

Mr. Morse was born in 1848, losing his mother four years later. Six years after that event his father also died, leaving the ten-year-old boy "at the mercy of the world, penniless, and with scarcely a friend." An uncle took charge of him, and he was sent to sea. To adopt his own words in the interview:—

"After a few trips I met with an accident, and being in consequence discharged on the Tyne with only ten shillings in my pocket, I arrived in London with sixpence left, and so ill that I could scarcely stand. My friends, if I can call them so, roundly asserted that I had run away from my ship, and would have nothing to do with me. The next six months of my life were spent in a public infirmary. On my recovery I got employment at a City public-house, a circumstance which, without going into details, I may say led to my first practical acquaintance with Spiritualism."

The circumstance to which he alludes was a visit to Mrs. Hopps, the mother of the Rev. John Page Hopps (afterwards so well known as a preacher and writer) who at that time kept a haberdasher's shop near the tavern at which Mr. Morse was employed. Entering the shop he found Mrs. Hopps discussing Spiritualism with a customer, and with the levity of youth he remarked to the old lady, "You are not such a fool as to believe that stuff, surely." She answered him quietly, and after some conversation she lent him a couple of books on the subject. These made a great impression on his mind, and receiving later an introduction to Mr. Cogman, a veteran worker, he attended his first séance. There were physical manifestations, and his attitude towards these was of the kind usual in the case of the ordinary observer new to the subject—one of contempt, dislike and bewilderment. But later in the proceedings he was the subject of the first attempt to submit him to entrancement. The results were naturally disorderly, and he shouted and performed many antics. "perfectly conscious of my absurd behaviour but quite unable in any way to control my actions." When he came to himself, he apologised to Mr. Cogman, who "smilingly accepted my apologies, said he was used to that sort of thing, and asked me to come again, whilst I was registering a mental vow not to do so."

To abbreviate a long and interesting story, Mr. Morse was in due course developed as a trance medium and began to deliver sermons and addresses, which gradually reached a level of excellence that amazed his hearers, and the phenomenon was witnessed by several men distinguished for their intellectual power—the late Sergeant Cox was one of them. He dealt easily and ably with the most abstruse philosophical questions with a range and depth of thought and mastery of diction quite astonishing. The Press of the day took a great deal of notice of these orations, leading papers like the "Daily Telegraph" and the "Christian World" giving lengthy reports. He made his first sustained address under control in April, 1870, in the Hall of the St. John's Associates, Clerkenwell. The first regular Sunday service address to Spiritualists was in the old Cavendish Rooms three months later. In course of time he learned something of the "power behind." The chief control stated that he was "Tien Sien Tie," a Chinese mandarin of the second class, living on earth in the reign of the Emperor K'ea-Tsing; he has more than once given a long and interesting account of his life in China some three centuries ago, his transition to spirit life and his association with a large group of spirits who made it their business to work in co-operation in various ways to stem the flood of "materialism and dissatisfaction with the accepted teachings in this world, and that disbelief in the immortality of the soul which was rapidly spreading amongst the people who were considered the most religious and most civilised on this planet." It appeared that there were in all a band of twelve spirits, mostly of Eastern nationalities, associated directly with Mr. Morse's mediumship. One of those best known to Mr. Morse's many friends was "The Strolling Player"—a man who on earth was what we should

now call a "barnstormer"; he had a sad life and a tragic death, perishing by the roadside, of destitution. "Keenly witty, shrewd and vivacious," the "Strolling Player" supplied the humour and lighter elements in the discourses, and more than once he has told the story of his life in *LIGHT*. Such a moving document has seldom been put on record. The older generation of Spiritualists are well familiar with it. To the younger generation the wonderful record of Mr. Morse's life and experiences, the splendid quality of the teachings given through him, especially in the 'eighties—addresses which were models of literary grace combined with a rare depth of wisdom—are not so well known. In those far away days the present writer often heard and reported these addresses, and many of them are buried in old files of *LIGHT*, "The Two Worlds," and other journals. But although their direct appeal has passed, the teachings have gone far and wide over the earth, and have had and still have a living influence on the minds of many to-day. Both the principal controls, "The Chinese Philosopher" and "The Strolling Player" have revealed themselves as actual living characters, and in their communications have given such a wealth of information concerning their lives as men and afterwards as spirits, the conditions of the world in which they now live, the modes and methods of communication with earth, that if it could all be gathered to-day into printed volumes would amply suffice to answer every difficulty and solve every problem that we have yet seen raised in connection with what to most of the world is still, alas! a "new revelation."

Since writing the foregoing we learn that Mr. Morse was taken ill on the 18th, the nature of his disorder being at first difficult to diagnose, but ultimately the doctor in attendance decided that it was a sharp attack of influenza. Its effect on the heart was fatal; after noon on the 19th Mr. Morse became unconscious and sank rapidly, and at about half past six passed quietly away.

THE REINCARNATION PROBLEM.

While thanking Mr. G. R. Dennis for his courteous reply to my question as to the reincarnation of Elijah in John the Baptist, I confess I am still somewhat perplexed. I take it that he believes that Elijah did become re-incarnate as John, also that, after John's death, Elijah appeared to Jesus on the Mount of the Transfiguration not in the character of John, but in that of Elijah, as an "actor who plays many parts, while remaining the same individual through them all." This seems to give us the following alternatives: either (1) that the ego in question first became incarnate on earth in the person of Elijah, which one would doubt, seeing that Elijah was evidently a highly progressed spirit; or (2) that the original ego may appear from time to time, on the astral plane in any of those parts in which he has played. In the present instance, e.g. the ego selected that of Elijah in preference to that of John. Which, if either, of these would Mr. Dennis, as a Theosophist, approve?

G. VALE OWEN.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following contributions: Mrs. Green, £1; Geo. Edwards Roberts, 5s.

MARYLEBONE ASSOCIATION.—We call attention to the Memorial Service to the late Mr. J. J. Morse on Sunday evening at Steinway Hall, as advertised elsewhere. The Marylebone Association was closely connected with the labours of Mr. Morse in the past.

INDIAN PLAYS.—Under the auspices of the Union of East and West, two Indian plays were presented at the Comedy Theatre, Panton-street, W., on the afternoon of February 12th, the characters being interpreted by actors and actresses of high standing in the profession. The first in order of presentation, "Savitri"—a beautiful story of wifely devotion—we have noticed in *LIGHT* before. The second was Sir Rabindranath Tagore's "The King and the Queen," and of this powerful drama we cannot better the description given by the author's fellow-countryman, Mr. C. Jinarajadasa in a recent little book of essays, "The Heritage of our Fathers," issued by the Theosophical Publishing House: "The theme [is] the 'life-force,' a something that works its will in a way that is unmoral to our morality. The king passionately loves his queen, but it is a surging, torrential love, and he cares for nothing but her. The kingdom's miseries have no message for him while he listens to the message of his love for the queen. . . . She leaves him to save the people. The life-force now leaves the channel of love and digs for itself a new channel, that of war and conquest. As senseless as he was in loving, so is he in his martial valour, and he drags down with him in a great cataclysm his queen and his country." Mr. Jinarajadasa points out that one great thought in Tagore's plays is the supreme spiritual beauty of womanhood. In this respect his women characters stand in clear contrast to the men.

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J. J. MORSE: IN MEMORIAM.

Yet another of the "Old Guard" has passed away leaving us the poorer for the loss of his presence, but vastly the richer for his work. He braved the storms and enjoyed the scanty sunshine of some fifty years of such labour as it is given to few men to achieve. Few men, indeed, could have toiled so hard and done so much even to serve their own personal ends, but the great trance medium, whose career in Spiritualism dates back to the late 'sixties of last century, laboured for a cause and for humanity.

We have given on another page a brief outline of his career—the full tale of it would fill many of our pages and greatly surprise thousands of those newcomers to psychical inquiry who, knowing the name of J. J. Morse, know little more of him. A public knowledge was more observable in the earlier days of his mission, over forty years ago, when, as we have mentioned elsewhere, his trance-addresses were noticed in the popular Press and attracted the special attention of some of the more intelligent minds of that period. It was not that the interest in his work waned. It became more concentrated. The message he delivered went home to the hearts of thousands in all parts of the world: the average man who represents the great mass of the community gave J. J. Morse and the movement he represented a cursory glance and returned to more congenial pursuits. The message was not for the ordinary man—at that stage.

Those whose interest was a sustained one were a little more than the average—they had some dim "sense of eternity," and followed the light more for itself than for the strangeness of its appearance and the wonder of its source. On this head we need say little more at present. Tributes and reminiscences from those who knew him and followed his career will later assist us to present a more living picture of the man and his work. The outlines, of course, will be a little blurred. Time has done its work on the record, but it has only scattered the husks. The seed has been carefully garnered, and all the gains conserved.

Let us only add now a few details omitted in our obituary notices in other columns.

Mr. Morse, in the 'seventies of last century, was the founder of the Progressive Literature Agency which he conducted for many years; he was assistant editor of *LIGHT*; he was active in the founding of the Psychological Press Association and did much work as correspondent of other journals of the time, "The Medium and Daybreak," "The Herald of Progress," and "The Banner of Light" amongst the number. Of the last named journal (a New York publication) he was for some time editor during his stay in the United States, over which he travelled, on lecturing tours, several times. At the time of his death he had been for many years editor of "The Two Worlds," a position in which he followed the late Mr. E. W. Wallis, who left that journal to take the post of assistant editor of *LIGHT* in the year 1899.

Much remains to be said, but not now. We stay at this point to salute the veteran who has passed. He has gone out of a world in which for many of us it is harder to live than to die. But he has gone out full ripe for the change having done in the fullest measure the task assigned to him and left a record that, although it may not be always associated with his name, will keep his work in perpetual remembrance.

"The sweetest canticle is 'Nunc dimittis,' when a man hath obtained worthy ends," and with our departed

friend the ends he served were of the worthiest. He was a worker for humanity. He died in harness. For him the long night is ended, and the day has broken. We may bid him not only "Good-bye," but "Good-morrow!"

THE CHURCH AND PSYCHIC SCIENCE.

In "The Church Family Newspaper" of the 14th ult. appeared a letter from Mr. F. Bligh Pond (author of "The Gate of Remembrance") from which we take the following extracts:—

PRISON AS TRAINING COLLEGE.

My attention has been drawn to the following amazing announcement on the part of the Central Board of Finance of the Church of England:—

"An arrangement has been made whereby Knutsford Prison, Cheshire, would be taken over as a training-place for the clergy. Five hundred men could be trained there forthwith."

In other words, it is proposed to throw an army of more or less sensitively organised men, spiritually untrained and undefended by acquired stability, into an environment reeking with the atmosphere of misery and habitual criminality, with a material entourage of a chilling and depressing nature.

The Church is supposed to believe and to preach the reality of worlds unseen, of the power of thought and spiritual influence for good or ill, the power of prayer, the existence and power of spiritual evil and temptation. She conducts her services in buildings designed to create, and reserved to store, the atmosphere of devotion. She affects to believe in the reality of their influence for good.

But every truth has its inverse, and to hold the one whilst denying the other is unreal and insincere.

Officials are often Sadducees, and Church officials, by their methods and policy are apt to give this impression. Quite material things, like money, they can appreciate. They will even credit it with a spiritual power. One of their own official pamphlets speaks of "the finances of the Kingdom of Heaven." Also, they would probably be sound enough on such questions as the desirability of avoiding the use of derelict cancer hospitals for the purpose of training places for clergy; but where matters of business organisation impinge upon the domain of spiritual principles, they are blind guides.

THE NOVELIST AND PSYCHICAL EVIDENCES.

Mrs. Philip Ch. de Crespigny, herself a well known novelist, writes:—

"The article by Helen Mathers in last week's issue is yet another voice from the army of thinkers to whom the truths of Spiritualism make an irresistible appeal. Some people argue that witness from a maker of novels is worthless, as the lively imagination of a writer of fiction must be considered an adverse factor in the trustworthy nature of the testimony. This argument is generally brought forward by persons who have no imagination themselves, and are consequently quite incompetent to give an opinion.

"The novelist is an expert on imagination, and has reduced it to the position of servant. No one knows better how to call it into play, or to relegate it to the background; no one is in a position to recognise with greater accuracy when it is playing a part unasked. A novelist's imagination is a well-trained instrument, under control, and an instrument, moreover, about which the man of so-called 'common-sense,' talk he never so glibly, knows little or nothing. A man with no sense of taste might as well object to the ruling of one more completely developed, on the score that with so active an appreciation of flavours he is more apt to be mistaken than a man with none.

"Therefore the experiences of the writer of 'Comin' thro' the Rye' have more than common interest and are another tribute to the altruistic quality in the urge of Spiritualistic beliefs, which would share with others the treasure trove, although it should entail the laying bare of innermost chambers of the heart."

When you pray, "Thy Kingdom come," you either want it to come or you don't. If you don't, you should not pray for it. If you do, you must do more than pray for it—you must live for it, and labour for the Kingdom of God.—RUSKIN.

THE DIRECT VOICE AT THE THOMAS SEANCES.—Several newspapers record the fact that the brothers Thomas gave "another successful séance" on Friday, the 21st ult., at Pontypridd. It is further stated that in two instances the direct voices of the guides of the medium were heard. We now listen for the solemn antiphons of the ventriloquial fraternity proclaiming to a benighted public the explanation of ventriloquism, as something which only they could have thought of.

RECONSTRUCTION AND THE CHURCHES.

BY THE REV. ELLIS G. ROBERTS, M.A. (Oxon).

Mr. Wake Cook's article in *LIGHT* of February 15th will doubtless be favourably received by a considerable section of your readers, that is to say by progressive members of the Churches. In what follows I write not as a critic of the article, but as desirous to call attention to certain highly important factors in the problem he suggests.

Mr. Bernard Sickert, in the "English Review," has most justly and pertinently pointed out that the teaching of the Church has been completely revolutionised in the last thirty years. Much, therefore, of the criticism aimed against it is irrelevant and indeed misleading. Does anyone in the present-day teach the old doctrines of hell-fire and the total depravity of man? If so I imagine that he does so to empty benches.

I should be greatly surprised if I found that any modern divine would agree to the statement that Christ preached eternal torments. Even thirty years ago such a declaration would be hotly contested by Greek scholars of such calibre as F. W. Farrar, to say nothing of others. And criticism has advanced with giant strides since the days of Farrar. The great danger at present is quite in the opposite direction. A sentence selected from the "Letters from Julia" hits the point to a nicety: "People don't believe in the hell of fire any more, and they have by their recoil forgotten that there is a real hell." Here lies one of the great weaknesses of modern preaching.

The fault of the modern Churches is not that they teach eternal punishment or an infallible Bible, but that they are throwing away the baby with the bath water, and drifting into mere negations. One can hardly take up a copy of the religious weeklies without finding a lament over some eminent divine who "abandons the historical basis of the Creed." Rationalism, hard pressed by psychological research, has "taken sanctuary," and if Mr. Clodd desires to get out of the reach of Spiritualism he will best consult his safety by going to church. There he will be quite secure, especially if the preacher should be a professor of Theology.

But the ever-increasing discrepancy between the actual teachings of the clergy and the beliefs to which they are formally committed is a very serious matter indeed, and this, and not the merely superficial causes enumerated in the Archbishops' report, is the real reason for the dead failure of the Church to retain her hold on the nation. The Church cannot possibly commend herself to men's conscience in the sight of God as did the great Apostle of old, if, while going to the very extreme with rationalistic criticism on the one hand, she insists on the damnable section of the Athanasian creed on the other. It is over forty years since J. A. Froude urged that the bishops of his day should issue a straightforward pronouncement on the problems that were exercising the minds of intellectual and honest men. The challenge evoked no response, and since the days of Froude things have gone from bad to worse. The real weakness of the Church is that her doctrine is in a state of absolute chaos. The nation has every right to ask the national Church—What does she believe?

BY THE REV. G. VALE OWEN.

Mr. E. Wake Cook's downright and inspiring article is a bit of plain-spoken talk, which is much needed at the present time. But a few words seem to be required on his reference to "the doctrine of eternal torments, preached by Christ Himself." That is quite true; but why blame Him? Spiritualists teach the same truth. Apparently the trouble arises from the very imperfect translation of the Greek in the English Bible. From the original I deduce that the Christ taught that there is a state of unhappiness and anguish which is "everlasting," not "never-ending" but "perpetual," as the fires of Gehenna outside Jerusalem were perpetual. Into this state go the wicked on their entrance into the spirit life, to reap what they have sown, as another metaphor has it. Their "punishment" is, therefore, "eternal," i.e., it is "of the ages," "aeonian," and not of this present world alone. Again to change the metaphor, out of this prison they will not come forth "until they have paid the uttermost farthing." Is not that in agreement with the best Spiritualist literature? Conformity of such literature, both generally and in detail, with the teaching of Jesus is one of my greatest comforts—not what the Authorised Version apparently makes Him teach, but what He really did teach.

From Mrs. E. Newenham Hoare (Reigate) we receive the following:—

Some of Mr. Wake Cook's strictures on us Church people may be deserved; I think they are. But he seems quite unaware of the fact that there is a large body of people in the Church to-day—in fact, I think it is a very large majority—who protest earnestly against the beliefs with which he credits us. Does he not know that large numbers of us believe in Progressive Revelation; that the Old Testament is to them of quite different value from the New; that they hold the Old Testament writers to have been profoundly mistaken in believing those "many barbarities" to have been the

will of Jehovah? Again, is he unaware that the statement that Christ Himself preached the doctrine of Everlasting Punishment is more than questioned? Mr. Cook is really attacking the Church of fifty years ago. In the present day we have come—thank God—to recognise that our Lord was an Eastern and used Eastern hyperbole, and that our stupid literalness of mind has been responsible for an appalling misunderstanding of His teaching. In this very article of Mr. Cook's we have, if I may say so, an example of this. He sees contradiction between the Angels' "Peace and Goodwill" and the Master's "I came not to bring peace but a sword"; and, indeed, I have known people cite this text as a proof that Christ was an advocate of war! Yet the whole tenor of His life and teaching shows to demonstration that He was speaking in hyperbole, as Easterns naturally do. I am confident that the vast majority of Church people to-day would passionately repudiate the idea that our Lord consigned to "everlasting torments" those who do not "meet the requirements formulated by the Church." Misunderstanding of Eastern hyperbole—misunderstanding by those who heard—mistranslation of the language used in the Holy Land: one or more of these, we hold, may account for our forefathers' mistakes; but that the Master ever taught such a doctrine we never can and never will believe!

Mr. W. B. Haynes writes:—

It is a pity that E. Wake Cook's able article should be disfigured by misrepresentations of Christ's teaching. A glance at the context of Matt. x. 34 would have shown him that "sword" there has nothing to do with war; the topic is the inevitable divisions occasioned by the proclamation of new truth. Again, Christ does not teach the doctrine of eternal torture; aeonian discipline all of us believe in, none more than Spiritualists. May I remind him that the New Testament is Eastern, and not to be read through Western spectacles? Oriental hyperboles have long been the happy hunting-grounds of theologians and creed-mongers. Christ's discourses were addressed to Jews in their own language and style, on their own affairs, with a view to the effect on themselves; and His predictions concerned the immediate future—"this generation." The so-called "Last Judgment" parable, which Mr. Cook appears to have in mind, is no exception. We must not credit to Christ the follies of ecclesiastics.

HOUDINI, MEDIUM OR CONJURER?

Mr. J. Hewat McKenzie, of 1, Stanley Gardens, Bayswater, W., writes:—

My attention has just been called to a paragraph in *LIGHT* of February 8th which, in elucidation of the matter, I must ask permission to repeat. It ran thus. "Some years ago a story got abroad to the effect that Houdini's marvellous feats in releasing himself from handcuffs and other forms of captivity were effected by 'psychic power.' Mr. Hereward Carrington publicly contradicted the story, as one who, knowing Houdini, was able to affirm that his tricks were the outcome of pure legerdemain. The tale, however, persisted in some quarters, in spite of the denial, not a little to the regret of those who are more concerned for the quality than the quantity of psychic evidences. Now that Houdini has been 'filmed' while performing some of his astonishing feats, let us hope we have heard the last of the absurd theory."

Now, although I have a very high regard for *LIGHT* as an authority in most matters relating to psychic science, I cannot let this emphatic statement pass unchallenged, as it directly controverts statements made in my book, "Spirit Intercourse: Its Theory and Practice" (pp. 80, 86), in which I confidently attribute to Houdini mediumistic powers of a transcendent character. That the cinema screen, which daily presents "faked" films for public consumption, should be considered as offering sufficient testimony to contradict the theory of the reality of dematerialisation within a closed iron tank, or to the shooting of hidden bolts, surprises me very much, nor can I help feeling amused that *LIGHT* should quote Mr. Hereward Carrington as an authority, seeing that a few years ago one of its most valued contributors, the late Vice-Admiral Osborne Moore, seriously questioned Mr. Carrington's ability to judge psychic manifestations.

Who is to be judge—the critic in his armchair, or the painstaking investigator? I do not think either Mr. Carrington or any representative of *LIGHT* has tested Houdini's powers, while I have done so under strict test conditions, and I must re-assert my belief that certain of his most marvellous feats are demonstrations of psychic power. What he may add to this by legerdemain for public use I cannot tell; I refer only to the phenomenon examined by myself.

As to Mr. Carrington, is he really an expert on this matter? He is best known as the author of "The Physical Phenomena of Spiritualism," which purports to expose the tricks of mediums. On p. 411 of that volume he makes this interesting statement: "The majority of all test and trance mediums are frauds, just as the mediums for physical

manifestations are frauds," and further, in his preface to the book he says, "I have quoted . . . specially from a work entitled 'The Revelations of a Spirit Medium,' which contains much valuable information but which is now practically unobtainable, owing to the fact that a certain number of Spiritualists (with a genuine love for truth!) bought up and destroyed all the copies of this book—together with the plates—so that, unless one should be fortunate enough to possess a copy, it is unlikely that the book will ever make its way into the investigator's hands, and hence the contents be lost to the reading public for ever!" Some of us know this book, and that it was written anonymously, but this fact Mr. Carrington omits, although a great part of his own book is a reprint from it, and very, very little the result of personal investigation on his part.

As a truth-seeker, I wished to meet Mr. Carrington, so that he might put me in touch with the fraudulent mediums he so freely describes, and made it my business to call upon him in 1916 when visiting the States. I spent some pleasant hours with himself and his charming wife, and received a list of the "frauds" he wished me to test, in addition to some mediums whom he considered genuine. I travelled thousands of miles to various cities, and called upon all his "fraudulent" and "genuine" mediums and in due course gave Mr. Carrington the result of my examination. The proofs I brought back to New York in the form of slate-writing and psychic photography, and evidences of materialisation, were of such a character as to cause Mr. Carrington profound thought, I believe, and to prove to him that all his so-called "fraudulent" mediums were as a matter of fact first-class demonstrators of psychic powers, and this without any shadow of doubt.

I have the kindest of feelings towards Mr. Carrington, and believe that he wrote his book largely on the testimony of others, and that since that time he has obtained many genuine demonstrations and has considerably modified his early opinions. During my visit, Mr. Carrington questioned the accuracy of my statement regarding Houdini and an appointment was made for me to meet the latter at Mr. Carrington's house in order that he might personally meet my statement. Your readers may make their own deductions, for Mr. Houdini failed to keep the appointment made by Mr. Carrington, although he lived but a short distance away and was entirely at leisure professionally at this time.

I am persuaded that he does not wish the public to know that some of his work is due to spirit agency, for an announcement of this kind would be badly received by a music-hall audience. Legal processes might also be entered against him, and the disturbing mental forces which would be aroused during his performance would possibly militate against any successful demonstration of a psychic nature.

In face of the above facts, I still adhere to my written statement, and trust that if opportunity arises *LIGHT* will decide to examine Houdini's manifestations on behalf of itself and its readers.

SIR ARTHUR CONAN DOYLE, speaking at the Theatre Royal, Merthyr, on February 16th on "Death—and the Hereafter," said that Spiritualists knew, from experiments and research, what happened after death. Anyone who studied the evidence had absolute proof of what the truth was. Messages from those who had passed over to the "other side" were in agreement that death, far from being painful, was a pleasant process, and that, experiencing a happiness such as they never imagined in this world, none of them wished to return.

"THE FAVOURITE CRAZE OF SOCIETY."—We take the following from the "Daily Chronicle" of the 25th ult.: "If, as seems likely to be the case, Spiritualism is the favourite craze of Society in the coming season, it will have some very distinguished defenders, in addition to those whose names are already before the public. Some years ago, when Mr. Balfour was at the height of his political power, someone was scoffing at Spiritualism in his presence. 'Your scepticism carries you too far,' said Mr. Balfour. 'There is nothing in political life as I know it to be compared to the interest, the profound interest and significance of psychical research.'"

MATERIALISATIONS.—At the hall of the London Spiritual Mission, Pembroke Place, on Wednesday, February 19th, Mr. Horace Leaf delivered a lecture, "Ghosts in Solid Form," accompanied by lantern illustrations, which showed, amongst other things, the difference between the psycho-plastic material and the substance appearing when developed into human forms. Mr. Leaf also illustrated by lantern views the effects of light on the materialisation processes, and dealt with the Schrenck-Notzing experiments, demonstrating the gradual development of the materialised form. Mr. Percy Beard was in the chair, and there was an overflowing audience, crowds of people being turned away. The occasion, indeed, was highly successful; the financial results for the Mission being most satisfactory. Amongst the audience were several medical men and persons of scientific and social distinction. It may be mentioned that the pictures shown on the screen included photographs of such well-known spirit operators and visitants as John King, Katie King, and "Sister Amy."

THE STRUCTURE OF THE ATOM.

By LIEUT.-COL. E. R. JOHNSON, I.M.S. (RETIRED).

Mr. Craven's letter in *LIGHT* of February 15th deals with the structure of the atom, and its investigation by clairvoyance, in some detail. Perhaps some of his strictures on the subject of my letter of December 28th would have been omitted if he had had more time to study the book and the papers I showed him.

As an instance, he writes: "The results are presented with the dogmatic finality of which few but Theosophists dare to be guilty." The following sentences from the first two pages of "Occult Chemistry," which I here quote, indicate a standpoint which is exactly the opposite:—

OCCULT CHEMISTRY.

"It may be remembered that an article bearing the above title appeared in 'Lucifer,' November, 1895. In that article three chemical elements—hydrogen, oxygen, and nitrogen—were presented tentatively to the public. . . .

"We have, however, lately had the opportunity of pursuing these researches further, and, as a considerable amount of work has been done, it seems worth while, again tentatively, to report the observations made. Certain principles seem to emerge from the mass of details, and it is possible that readers who are better versed in chemistry than ourselves may see suggestions to which we are blind. An observer's duty is to state clearly his observations; it is for others to judge their value, and decide whether they indicate lines of research which may be profitably followed up by scientists."

"Our observations cannot be regarded as established by the outside world until others have corroborated work; and we put them forward in the hope of stimulating work along this line, and thus bringing to science, when its instruments fail it, the old, old instrument of enlarged human vision."

Again, Mr. Craven, in his summing up, attributes the whole scheme to the "vagaries of the sub-conscious mind." Everyone has a right to his own opinion, but if he had qualified it by the word "tentatively" as the authors of "Occult Chemistry" have done, it would have been less open to objection. I may add that the sub-conscious mind has usually been regarded by psychologists as possessing the deductive faculty only, and not a positive or inductive one. Both "Occult Chemistry" and the case mentioned, with which it is compared are, whether they be true or false, not deductive, but inductive and constructive.

Rules made for the establishment of claims for priority of discovery have been made by orthodox chemists, and similar rules exist in other sections of science. The majority are, I know, unlikely, and probably wisely so, to alter their rules to suit exceptional cases.

The case of Mendeleeff's prediction in 1871 is on a somewhat different footing. It was a prediction only; while "Occult Chemistry" is based on actual observations, accompanied with diagrammatic figures; although, as yet, they are unconfirmed by orthodox science.

Mr. Craven's other points mainly bear upon the question as to whether the atomic weight of an element depends on its electrons or on its nucleus. The matter has evidently not yet been settled by orthodox science, for within the last few years the views of scientists have completely changed and just now, according to Sir Oliver Lodge, the electrons are only credited with an insignificant weight as compared with the nucleus. Sir Oliver Lodge has stated that there is no trace of dynamic structure whatever in the diagrams shown in "Occult Chemistry." This is quite true. The investigators never made any such claim, and if the scientific instinct is offended by the table of atomic weights obtained clairvoyantly, as shown on page 4 of the book, it is because it fails to see the reality of the figures and their bearing on orthodox chemistry. That the authors of "Occult Chemistry" omitted to figure the nucleus, which is assumed to exist in every atom, and on which the dynamic structure of the atom depends, was due to the fact, stated in the book, that only etheric vision was used; its limits being the ultimate physical atom.* If, as seems probable, the nucleus is on a higher plane of Nature than the physical we might as well criticise a writer on Natural History who figures a camel and omits to give a diagram of its soul. Since Materialism has gone out of fashion, we most of us are aware that atoms, camels, men and suns each have a life side, or soul, or spirit—call it what you will—as well as a form side. We do not yet know much about the former aspect or the laws which govern it. Take the case of the sun, which, with its attendant planets, has been so often compared with the physical atom. It was formerly believed that the laws of gravity were immutable, but astronomers now know that the reversing layer of the sun's envelope presents a paradox quite un-

*The term "Ultimate Physical Atom" is defined as follows: "Any gaseous chemical atom may be dissociated into less complicated bodies; these, again, into still less complicated. After the third dissociation but one more is possible: the fourth dissociation gives the Ultimate Physical Atom. This may vanish from the physical plane, but it can undergo no further dissociation on it."

solved. It is clearly exempt from the operation of the known laws of gravity, although by conventional theory it should be subject to this to an overwhelming extent. So the atom, by analogy, may have undisclosed paradoxes, and we have not yet reached a stage when the wisest among us may venture to dogmatise; but any contribution to our knowledge, even if it be tentative, should be welcomed by those who are in search of the truth

IS THE HOUR OF DEATH PRE-DETERMINED?

Mrs. Wallis' control, "Morambo," in answer to a question as to how the guides and guardians know when an earth dweller is approaching the hour of his transition, said that they observed the gradual attenuation of his etheric cord when he left the body in the sleep state and that an unwonted and significant activity in his temporary visits to the spirit world was also noticeable. Some, he said, who gave every indication of quickly passing and for whom friends were waiting with the spirit robe all ready were held back by the strong desire (and prayers, no doubt) of their earth friends or by their own refusal to "let go." Asked as to who it was who determined the day and hour of death "Morambo," if we understood him rightly, replied *no one*, the spirit passed out when his physical frame was exhausted or when it met with some accident. He expressed the opinion that the latter incidents were *real* accidents and not in any way under the control of unseen agents—in fact that spirits often successfully intervened in the nick of time to prevent their resulting fatally for their charges. The present writer had the temerity to disagree with the control and suggested that the hour of death, which meant so much to the man himself and to his loved ones, was determined by God or His higher angels, but "Morambo" would not concede the point. Here is a case where we are as much entitled to form an opinion as a dweller on the other side of death, unless he comes from spheres of enlightenment immeasurably above us. The Christian belief in Providence is a source of great comfort and peace: the doctrine that nothing happens by chance, *i.e.*, that everything is foreseen and provided for. An "accident" to us is no surprising and disconcerting incident to God who "makes all things work together for the good of those who love Him" and will surely not allow a man to be snatched out of the world to the shortening of his educational course and the grief of his relations unless in His wisdom the time is come and in the highest sense it is best so. "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" . . . Fear not, therefore: ye are of more value than many sparrows." The life of Jesus Himself was safe until His work was done (John xi. 8, 9; Luke xiii. 32) and the method of His passing was known beforehand (Zech. xiii. 6, John xii. 32) though His enemies worked out the details of their own free will and with full responsibility.

So the least of us may fall sick or stand where bullets are flying and pass through the danger with life if our hour is not come. The obligation to guard well our lives is not diminished: "Thou shalt not tempt"—*i.e.*, try—"the Lord thy God" by running in front of a "bus nor by omitting reasonable precautions when pestilence is abroad. Suicide would seem to be a profane attempt to tear oneself out of the hands of Providence and to be an act of unique folly even among man's harebrained doings. St. Paul, when in peril of his life, hears a reassuring voice saying, "Fear not, Paul; thou must stand before Cæsar" (Acts xxvii. 24), and the history of Jeanne D'Arc seems clearly to illustrate the same truth when through a hundred dangers she is preserved until her work is done. The glorious end was evidently long foreseen by those who led her on step by step, but her enemies were in no way constrained (at all events by good spirits) to bring it about.

F. FIELDING-OULD.

PSYCHICAL RESEARCH IN ICELAND.

We have had the pleasure of a visit from Miss S. Björndóttir Jensson, of Reykjavik, Iceland, who bore a letter of introduction from an old reader of *LIGHT* in that country, Mr. Haraldur Neilsson, who is Professor of Theology at the University there. Miss Jensson gave us some interesting particulars of the psychic movement in Iceland, and we were pleased to learn that it now has a Psychical Research Society of its own, with a membership of 350, including many members of the learned professions. We were glad to have news of Mr. Kr. Linnét, of the Icelandic Bench, who contributed a beautiful little dream story to our columns some time ago, and to hear also of Mr. Matthias Jóhannsson, the national poet, whose verses on the war we quoted from the "Times." We have asked Miss Jensson, when she returns home, to convey the cordial greetings of *LIGHT* and its readers, and to ask that one of the Icelandic writers mentioned will favour us with an article giving further particulars of psychical activities in the "Land of Fire and Ice."

"LOVE AND WISDOM."

In the course of a letter lately received from Mr. B. M. Godsall, of San Diego, California, he refers as follows to the article on the above subject in *LIGHT* of December 14th, 1918 (p. 395):—

"While I agree with the feeling and intention and meaning of the article and admire the way in which it is expressed, I would like to suggest a somewhat different definition of the terms employed.

"Might one not say that Intellect, or Intelligence, is complementary to Love, and that their product, or their child, is Wisdom? In that case Love and Intelligence would constitute the dual principles of Attraction and Repulsion which hold suns and planets in perfect equipoise, and their child—the result—this miracle of equipoise that we see around us—would represent Wisdom: and 'Intellect without Love is a frozen waste.'

"Again, if it were Intellect and Love that are expressed in the sexes, then when they merge in the heavenly marriage, the fruit of the union—the two acting as one angel—would constitute Wisdom.

"This principle seems to run through every possible problem or course of action that can be submitted for our decision—the wisdom of it lies always between the two extremes of Intellect (or practicality) and of Love, or Sympathy.

"Thus Wisdom is the one and only quality that cannot be carried to an extreme, because it is itself the centre between extremes, and in this manner it constitutes the final and greatest good; because there is no attaining to the heart or centre or *wisdom* of a matter until one has compassed and measured both of its extremes.

"Of course I know that most thinkers use 'wisdom' in precisely the manner in which it is used in your article, but believing that Wisdom comprises the highest possible attainment (not only ultimate but at all stages), in that it points the way to the purest truth (at any particular stage), and having been taught that 'truth' is ever a third something lying between two extremes, it seems to me that the term wisdom should be reserved for the act of God: that is to say for the effect proceeding from the two constituent qualities of our Father-Mother God—namely Love and Intelligence. This is true whether it be God working through man or through Nature."

There is much to be said for Mr. Godsall's view. Thus we can easily conceive of a person who displays love without wisdom. It is not so easy to imagine one who without love is at the same time wise, except in the narrow sense of being intellectual. And the intellect is a small faculty competent only to deal with matter. But we are always hampered by the want of exact terms in which to express our thoughts.

"THE LIGHT OF OTHER DAYS."

(FROM "LIGHT" OF MARCH 2ND, 1889.)

When Laurence Oliphant and other *persona grata* in London drawing-rooms showed what a fund of after dinner amusement Spiritualism furnished, it became fashionable at once. Great men and great dames—especially the great dames, for they had more time—worshipped the most recent fetish in material and mental darkness. They did not know what it all meant, but it was new, strange, eerie, creepy. And so the most exclusive ornaments of Society, who would not look at anyone out of their special set, though he might be one whose name would be lustrous for ages after his death, made familiar quips with the dear "Peters" and "Irresistibles" and all their kind. Not much boycotting there. That time has practically passed, and we have entered another era, and a better. Men of capacity and position have demonstrated the reality of the action of a force governed by an external intelligence. Many are still at work in the same direction, no man making them afraid.

—From "Notes by the Way," by "M.A. (Oxon)."

∴ "Peter" and "Irresistible" were the names taken by two spirit operators at materialisation circles at that period.

It is a royal thing, when one is doing good, to hear evil spoken of oneself.—MARCUS AURELIUS.

A GREAT DISCOVERY.—The following allusion to a recent leader in *LIGHT* appeared in a letter by Mr. Bligh Bond in the "Church Family Newspaper" of the 14th ult., from which we quote elsewhere in this issue: The Editor of a London weekly, in his leading article last week, speaking of a book written by a well-known clergyman who has recently realised the power of the unseen, says: "We know that he will appreciate with us the infinite humour of life in ordaining that after preaching for centuries the reality of a world of spirits, the clergy shall awaken one by one to the earth-shaking discovery that they have been telling the truth."

HOW DOES PSYCHOMETRY WORK?

By E. E. CAMPION.

To-day's need of psychic science is to ascertain the relations between thought and matter and to interpret both by a common standard, if that be possible. A student who wanted to know all that is to be learned about birds would not acquire all the facts by watching birds in a small cage. He might come to the false idea that a bird was a rather lively creature and could hop about, but as far as he could see was otherwise rather stationary in habit. The most salient characteristic of the bird, its flying power, would be lost to him. In a similar way a study of thought without considering the phenomena of telepathy would be barren; also such a study would be deficient in scope if psychometry was neglected. Evidence of the exercise of this gift should be collected with much greater method and pertinacity than is the case. For on this evidence must rest, in the future, momentous conclusions.

A question arises, to which I have not seen a complete reply, as to the nature of the psychometrical gift and its underlying principle. Does the psychometrist read from the material object held in the hand thoughts which have been impressed upon the object, or does the material object form a link of introduction to the subconscious thought systems of the former possessor? Is it a case of occlusion of thought, as spongy platinum absorbs gases, or as tobacco or tea will assimilate the odour from paraffin or the aroma of an apple? Or is it that a rapport is established between two successive possessors of the object? The enquirer might consider himself on safer ground in embracing tentatively, at least, the latter alternative. But in that case a *modus operandi* by which the subconsciousness of the first possessor becomes an open book to possessor No. 2 is called for. Is the rapport established by association of ideas? Thus, "A" (or Possessor No. 1), while the object is in his possession, gets accustomed to it. It is often in his mind. If it is a glove, for example, he is putting it on and off, mislaying it, finding it again, or, if he be tidy, putting it where he knows he will find it. Any article of ordinary wear is handled and thus becomes a live idea at least twice a day on rising and going to bed. The idea of the object becomes a clearly defined item in the consciousness and therefore sinks into the depths of the subconsciousness quite inevitably and is at the beck and call, under suitable conditions, of a cognate idea in the mind of another person, "B."

The object itself, when it passes into the hands of possessor No. 2 ("B"), whom we will assume to have the psychometrical gift, is first of all sensed by him or her. The idea of it is vividly conceived, as the older school of psychologists would perhaps say, or projected into the ether, as certain new thinkers would put it. When projected it is thrown forth not as an independent vagrant but as subject (by the associative affinity which exists among all ideas in the same mind) to the idea system of the psychometrist. It also has the power, under certain conditions, of associating not only with the psychometrist's other thoughts, but with those of any person whose subconscious memory contains a clearly defined idea of the same object. There is thus established a point of contact between the subconsciousness of the two individuals.

But individual No. 2 ("B") has the power, let us assume, of exercising his abnormal gift while remaining conscious. He is thus able to attract into his own idea system certain ideas from the subconsciousness of the former possessor of the object.

What the ideas so attracted will be probably depends upon the state of the psychometrist's mind at the time of the experiment. Once having got *en rapport* he can conceivably receive and report upon any ideas associated in the mind of "A" with the material object. Or it may be that once rapport is even temporarily established a new active idea thrown out by the psychometrist, consciously or unconsciously, in the form of an enquiry, will energise and attract responsive ideas in the subconscious mind of "A."

An alternative view is that psychometry is a phenomenon of the occlusion of thought, such thought being subsequently abstracted from its material matrix by the receptivity of the psychometrist.

"AT EVENTIDE IT SHALL BE LIGHT."—With reference to the article under this title by Miss Helen Mathers (p. 63) we have to express our regret to the famous authoress that the article appeared without certain alterations which she desired to make in it, owing to the proof reaching her too late. Printing difficulties, made worse by the influenza scourge, coupled with postal delays, are to blame; but we certainly should have made it clearer that the title of the article is that of Miss Mathers' projected book in which all the proofs of her statements will be contained.

STILL the measure of our needs
Outgrows the cramping bounds of creeds,
The breath of a diviner air
Blows down the answer of a prayer,
And all our sorrow, pain and doubt,
A great compassion clasps about.

—J. G. WHITTIER.

EASTERN THOUGHT AND WESTERN PRACTICE.

By S. DE BRATH ("V.C. Desertist").

These two little companion volumes* are meditations "in an aphoristic form" designed "to convey knowledge concerning the being of Man." It is postulated that the etheric body and the elemental world, the astral body, and the thought body, and a "super-spiritual" world are realities cognisable by interior experiences. Meditation on these is to lead to liberation—the Fourth State, in which "Man finds himself as a spiritual being in a super-spiritual environment, even when all experiences of the physical, elemental and spiritual worlds, and therefore all experiences of the senses and of thinking, feeling, and willing, sink into oblivion."

Students of Theosophy may possibly find these meditations useful, but resting, as they do, on intuition and self-analysis, they are in marked contrast with the whole experimental method which we identify with Modern Spiritualism. That method proceeds from the experimental verification of psychic and quasi-physical forces (e.g., Dr. Crawford's psychic rods and Dr. Geley's ideoplastic substance) to other proofs of objective psychic facts connected with clairvoyance, clair-audience, healing, and kindred faculties and to analysis of messages from the Beyond. It endeavours to substantiate the true origin of these phenomena by verifiable tests, such as cross-correspondences, by the moral bearing of the communications and by their relation to proved physical science.

What edifice future psychological science will build on these foundations can scarcely be anticipated, but Western thought requires a firm foundation of physical fact for all theories soever. The Eastern method of Yoga, or occultism, has indeed produced a highly complex metaphysical system, but it cannot be said to have done much for the spiritual (i.e., moral) progress of the lands where it has had free play for centuries. Those who know the East are aware that the qualities which we associate with true soul-development—truthfulness, justice, pity, and personal purity—are even less prominent than among ourselves.

The practical problems of our own land and our own day are many and urgent. They arise from two root-causes—the materialism which denies the spirit, puts profit before honesty, and sensuality before honour, and the dogmatism which places the essence of religion in creeds, doctrines and ritual, and so relegates love towards God as the Father, and towards man as the brother, to mere vague emotion without any actual effect, and so to practical insignificance. Thus it has come to pass that large numbers of mankind have lost all real belief in the Divine government, in the continuous life of the soul, and in the law of moral consequence. These must ever be the foundation of any durable polity, and to re-establish these verities in the minds of men is in the present chaos of conflicts a task so vast that it is permissible to doubt whether high-flown Eastern theories will be of much practical use.

THE REINCARNATION PROBLEM AND THE ETHERIC BODY.

In reply to the observations of "Truth Seeker" (p. 55) Mrs. S. F. Ross Smith sent us a letter which we should have liked to use, but it was too lengthy. We therefore forwarded it, at her suggestion, to "Truth Seeker" direct. No doubt, however, readers who are conversant with Theosophy will know something of the line of reasoning followed and the occult sources from which Mrs. Ross Smith's ideas are gained.

Mrs. Ross Smith alludes to the anonymity of "Truth Seeker," but we do not think that the disclosure of his identity would have materially assisted the elucidation of the matter. We can at least say for him that he is an old student both of Spiritualism and Theosophy, and recognises with us that Theosophy has made known some fundamental truths in Religion and Philosophy, however badly some of its followers have gone astray in their judgments on Spiritualism, a matter on which Mr. Sinnett has frequently expressed himself.

On the subject of the ether, Mrs. Ross Smith refers to Sir William Crookes' great lecture on the "Genesis of the Elements" and his allusion to a primary substance (protyle?). The material in this lecture, Mrs. Smith claims, was largely founded on Mme. Blavatsky's occult teachings concerning the ether. It is a large question, and for the majority of us the way of safety seems to lie in waiting on the discoveries of "orthodox" Science, however tardy its steps, and however apparently bigoted, sceptical and obstinate its attitude. Not until an "occult" discovery expresses itself to us in the form of a demonstrable fact can it be legitimately claimed as a fact, and brought within the area of knowledge.

* "A Road to Self-Knowledge," 124 pp., and "The Threshold of the Spiritual World," 140 pp. By RUDOLPH STEINER (Putnam's 1918).

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30, Special Memorial Service for the late Mr. J. J. Morse. See front page.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Mr. G. Prior; 6.30, Dr. W. J. Vanstone. Wednesday, March 5th, 7.30, Mr. Robert King.

Lewisham.—The Priory, High-street.—6.30, Mr. Horace Leaf.

Spiritualist Church of the New Revelation, 131, West End Lane, Hampstead.—Opening indefinite owing to the illness of Mrs. Mary Davies.

Harrow and Wealdstone.—Gayton Rooms, Station-road, Harrow-on-the-Hill.—6.30, Mr. and Mrs. Geo. Craze.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mr. Boddington, addresses; 3, Lyceum. Monday at 8, Healing Circle. Wednesday at 8, public meeting.

Kingston-on-Thames.—Bishop's Hall.—6.30, Mrs. Beaurepaire, address and clairvoyance.

Camberwell.—Masonic Hall.—11, personal messages; 6.30, Mr. H. E. Hunt, address.

Croydon.—117b, High-street.—11, Mr. Percy Scholey; 6.30, Mr. Philip Tovey.

Holloway.—Grovedale Hall (near Highgate Tube Station) 11.15, Mr. T. O. Todd; 7, Mr. Percy Smyth. Wednesday, Mrs. Pulham, psychometry.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mrs. S. Podmore, address and clairvoyance. Wednesday, Mrs. George, address and clairvoyance.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle; 6.30, Mrs. Bloodworth. March 6th, 8.15, Mrs. George.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, healing circle; 7, address, Mr. Jas. Macbeth Bain; 3 p.m., Lyceum. Monday, 7.45, brief address; clairvoyance by Miss Struthers and Mr. A. Cape. Tuesday, 7.45, monthly healing circle. Thursday, 7.45, enquirers' questions and clairvoyance. Friday, Guild. Next week end, Mrs. Mary Gordon. Forward Movement, Athenæum Hall.—March 9th, 3 p.m., Mr. E. Hunt. See special advertisement.

Mr. VOUT PETERS AT BRIGHTON.—Last Sunday afternoon, in connection with the Brighton Spiritualist Brotherhood, Mr. A. Vout Peters addressed a large audience in the Athenæum Hall, on "Heaven, Where is it?" describing how this earth was surrounded by zones of ever increasing degrees of refinement and how the spirit, released from its material environment, naturally gravitated to the zone for which it was best fitted. After his address, which was listened to with rapt attention, Mr. Peters gave a number of clairvoyant descriptions, all of which were fully recognised. He concluded with an appeal on behalf of the movement in Brighton, which was responded to by a good collection. A vote of thanks moved by Mr. A. Cope and seconded by Mr. W. Lane, was carried with acclamation.

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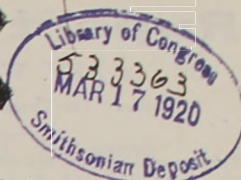
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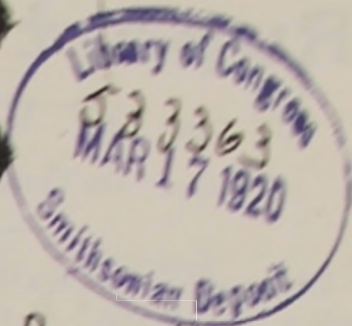
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NOTES BY THE WAY.

We have already made allusion to that beautiful little book, "The Wonders of the Saints," by the Rev. F. Fielding-Ould, with a sympathetic Introduction by Lady Glenconner. We commend it to those who are not unfamiliar with the lives of the Saints because the ancient thaumaturgy and that of modern mediumship are here gracefully set together, while the whole history of such wonders, saintly and unsaintly alike, is put to the same ethical touch; and we commend it also to readers whose knowledge of the "miraculous" in Church biography is not only slight but may be more or less warped by hereditary or instilled prejudice. Sceptics need not entertain a fear that the reverend author will overstrain their hospitality to belief: "It is admitted that many stories of saintly miracles are absurd," he says, and adds: "Some are immoral from modern points of view, while others are told with almost identical details of half-a-dozen people." In different parts of the book are similar critical expressions. It is little known amongst Protestants how severe, protracted and repeated are the official investigations prior to canonisation; a sort of "Devil's Advocate," called the Promoter of the Faith, in the final round of examination of claims to saintship, not less than fifty years after the death of the proposed saint, doing his best (or worst) to disallow the canonisation. Of higher value than the intellectual satisfaction it affords is the truly spiritual quality of this little volume that is so much fuller than its size suggests.

* * *

"Is it within the experience of any reader of LIGHT," writes H. H. E., "that communication can be obtained with those 'passed over' without the help of mediums, clairvoyants and clairaudients?" The reply is all communication with "the other side" has to be "mediated" in some form for the purposes of the physical life. If H. H. E. is himself clairvoyant or clairaudient he need not, on general principles, seek the aid of any third party, as his own psychical faculty will serve him as the intermediary required. If he has no psychic faculties capable of response to influences from the unseen world then he must seek the assistance of someone who has. This would apply even in the case of a departed friend with whom, in whose life on earth, H. H. E. was in thorough sympathy. But in many persons there is a sensitiveness or power of response which enables a departed friend to communicate along interior lines, with the result that the friend on earth may now and again feel an impression from or sense of the presence of the departed one. This is a kind of deep mediumship often possessed by those amongst whom séances and

phenomena are unknown, or disliked. What are known as "psychic communications" are really the "externalisations" of these more interior modes and are only necessary because most people live so much on the external side of things that they are practically deaf and blind to matters that do not come within the range of their senses. The "inarticulate language of the Spirit" is not for them. It has, like the "Talking Oak" in Tennyson, to "answer with a voice" before they can understand.

* * *

The preceding Note leads us to another question from Mr. Charles Williams, who is not unnaturally resentful of those persons who, while claiming to receive communications from the other shore, disdain and denounce "ordinary Spiritualistic phenomena." It is rather suggestive of the attitude of the superior literary person who looks with contempt on those humbler mortals who find pleasure in the works of minor poets and authors of low grade. However, it is very human to be exclusive and superfine in these matters, and really there is something to be said for this class. They have the sense of form in a high degree and find something offensive in the best things unless they are presented in the best possible shapes. They are numerous amongst the artists of all kinds. As Spiritualists, their feelings in a democratic gathering at a séance or homely public service are rather akin to those of the High Anglican at a Salvation Army meeting. The proceedings jar upon them; they cannot enter sympathetically into the fervent joys of the men of ruder nerve and coarser fibre. It is not given to all to be catholic and inclusive—"all things to all men," as the Apostle put it. Caste is often denounced, but it has its roots deep in Nature. All we can ask is that while the "birds of a feather" obey their natural instincts by flocking together, the various groups will refrain from pecking at one another. And that applies not only to the attitude of the higher grade to the lower one, but *vice versa*. It is for the higher to set the good example—*noblesse oblige*.

RESIGNATION OF SIR OLIVER LODGE.

The daily papers of the 28th ult. contained the news that on the previous day Sir Oliver Lodge announced at a meeting of the governors of the Birmingham University that he had decided to resign his position as Principal at the end of the present session.

The statement, we are told, came as a great surprise to his hearers, but Sir Oliver reminded them that he had passed the professorial age limit (he is in his sixty-eighth year). He intended, he added, to devote the remainder of his life to the problem of the ether of space in both its physical and psychical relations.

In the region of conjoint physics and psychology there was much work to be done, and in devoting himself to studies in which his special training might be useful he was hoping to be able to do better service than by continuing to hold a position which was more fit to be held by a younger man.

We rejoice to know that while he is still in possession of his full strength and intellectual vigour Sir Oliver is going to devote a large portion of his time to a branch of research in which this journal is especially interested, and we trust that his patient study and investigation will go far towards clearing away some of the scientific doubts and perplexities regarding the conditions appertaining to discarnate existence.

THE BIBLE AND PROPHECY.

By S. DE BRATH ("V.C. Desertis").

This little book* is "an attempt to show that every condition mentioned in Rev. xvi. 13-18 is in process of fulfilment," but being only a first part of the work, it deals, not with the Apocalypse, but with cuneiform inscriptions and the Higher Criticism, of which the author is a frank opponent.

The interest centres round the Book of Daniel, and an endeavour is made to prove its authenticity as a whole. It is questionable whether this is either good policy or sound scholarship. The Higher Criticism may be divided into two schools—that which ignores the modern psychic facts of clairaudience and prophecy, and that which does not. The former, in its desire to escape from a false supernaturalism, is apt to ignore the true; but its conclusions as to the composite nature of the book of Daniel are based on reasons too solid to be upset.

The Hebrew Bible is in three portions:—

(1) The Law, corresponding to our books of Genesis, Exodus, Leviticus, Deuteronomy, and Numbers.

(2) The Prophets—Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets which are included in one book.

(3) The Sacred Writings—Psalms, Proverbs, Job, The Song, Ruth, Lamentations, Ecclesiastes, Esther, Chronicles; and Daniel, Ezra and Nehemiah (one book).

It will be seen, then, that Daniel was not placed among the prophets by the Massoretes who edited the Hebrew Bible; and there is good reason to suppose that the three main divisions above-mentioned were completed in that order, and not simultaneously. The book, therefore, is considered by scholars to be of late origin, and this is strengthened by several considerations:—

1. Ecclesiasticus, written about B.C. 180, makes no mention of Daniel in his list of Hebrew worthies.

2. The book is written partly in Hebrew and partly in Aramaic; and it has in the Hebrew Bible three avowed additions—Susannah, Bel and the Dragon, and the Song of the Three Children. It has therefore obviously been very freely handled by the editors.

3. The mentions of Cyrus show that it could not have been written till after the Restoration.

4. There are many historical inaccuracies such as would occur by a writer living in an uncritical age long after the events.

5. The large space given, under the guise of prophecy, to the persecutions under Antiochus Epiphanes is considered to fix the date of the book, as it stands, to 175-164 B.C.

It is, however, noticeable that Ezekiel, writing between the sixth and the thirtieth year of the Captivity (i.e., B.C. 581-557?), alludes twice to Daniel; and Christ Himself speaks of him as a prophet (Matt. xxiv. 11); and that there really is a nucleus of genuine prophecy imbedded in the book along with the quasi-prophecies whose full detail obviously refers to Antiochus, will appear from internal evidence.

In a book by Dr. Grattan Guinness, "The Approaching End of the Age," published about thirty years ago, the writer deduces:—

(1) That the story of Nebuchadnezzar's Image whose head was of gold, his breast of silver, his belly and thighs of brass, his legs of iron, and his feet part of iron and part of clay, which was ground to dust by the stone cut out without hands which became a great mountain and filled the whole earth, refers to the whole course of human history and the Coming of the Kingdom of God.

(2) That subsequent prophecies enlarge on this, and foretell that course of history up to and beyond the present time on the scale of a prophetic day to a year actual.

(3) That the whole period is divisible on this scale into seven recognisable portions, dating from the founding of the Babylonian Era, B.C. 747, and the Captivities, B.C. 602.

(4) That the years 1919, 1923, 1927 and 1934 would be crucial years in the rise of the New Era.

As this interpretation was made over thirty years ago it cannot have been prompted by recent events, and merits attention.

It is shown that the periods of prophecy—1260 and 2300 years—are real and exact astronomical cycles, as valid for the measurement of time as the solar day and year; and this, dating from a time when there were no astronomical instruments capable of accurate measurement, is a fact which goes far to establish true revelation.

Dr. Grattan Guinness's book, which is disfigured by much theological bias against Roman Catholicism and Mahomedanism, is now, I believe, out of print, but its conclusions have been embodied and supplemented in a new book, "Prophecy and the War in the Near East." The facts of the astronomical cycles throw a most interesting light on the "year-day" system of interpretation, which derives additional force from the concluding verses of the book of Daniel, that only in "the Time of the End" should these prophecies be understood.

* "The Sixth Vial," 78 pp. By the Rev. L. ARDYLE, B.A., C.F., (Robert Scott).

Of course, there is no reason whatever to infer that any physical "end of the world" is implied; but it may reasonably be inferred to mean that we are now living in the end of an Age, or Era, in its history.

Further, our attempts have been made to refer the prophecies to persons: Nero, Attila, Napoleon I., and the ex-Kaiser have shared with Mahomed and the Pope the doubtful honour of prophetic mention. "No prophecy," says St. Peter, "is of private (i.e., 'special' or 'personal') interpretation," and this agrees with the whole view of the Bible as dramatic history. According to this view, not persons, but principles are referred to, however much some personalities may embody the principles. The Antichrist (the Beast), is the principle of materialism; and the "False Prophet" is not Mahomed, nor the Pope, but is a principle for which it is difficult to find another name than *dogmatism*; it represents the mind which erects its own limited views into an orthodoxy and teaches them as absolute truth, condemning or even persecuting those who differ from it. These are they which "the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his presence" (II. Thess. ii. 8, R.V.); and if, as many think, this "Second Advent" should prove to be neither more nor less than the opening of men's psychic faculties to perceive the Presence that has been always there, that will put an end to the doctrinal literalisms which, calmly considered, carry their own refutation. Not till Materialism and Dogmatism are banished from the hearts of men will the causes of any real change come into operation, whatever Leagues of Nations may hope.

CREDULITY AND SPIRIT-COMMUNICATION.

It frequently happens that, when an investigator of eminent scientific or literary attainments, after many years of cautious and critical research, attests his belief in spirit-communication, some eloquent divine or distinguished man of science immediately makes use of the word "credulity." The critics appear in no wise to realise the misuse of language or the infringement of the laws of thought of which they thus render themselves guilty. It is true that a belief in the same proposition may arise as the result either of credulity or of profound and logical thought, but it is very necessary to distinguish between the two attitudes. An erudite and thoughtful divine, for example, after carefully weighing the respective arguments of Christian Apologetics and rationalistic criticism may adopt a belief in the Divinity of Christ, as also may an ignorant African negro on hearing for the first time what he regards as a beautiful story. Credulity might not be an unfair description of the mental attitude of the latter, but it would be a preposterous misuse of language to apply it to the former. Similarly, a person of uncritical mind who attends a doubtful public "séance" and, after witnessing weird performances of alleged spirit agency, immediately adopts and retains a belief in spirit-communication, may fairly be said to be animated by little else than a spirit of credulity. Such a case, however, is utterly different from that of a critical and competent investigator, who, after probing and testing the phenomena in the most stringent manner for many years, adopts the spiritistic hypothesis. It would be mere folly to stigmatise a belief so arrived at as the outcome of credulity, and this would still be the case, even though the spiritistic hypothesis should ultimately prove to be untenable. The "nebula hypothesis" of Laplace is now largely discredited by many modern astronomers, and it may be that Weismann's biological theory of the non-transmissibility of any after-acquired characteristics may ultimately prove to be unfounded. Yet no one could legitimately accuse these eminent men of credulity, merely because their conclusions might prove to have been erroneous.

In like manner, the mass of evidence on which the belief in spirit-communication is based is of so striking and varied a character (though largely unknown to the general public and the scientific world) that the spiritistic hypothesis remains a rational and logical deduction from the facts, and the charge of credulity merely indicates a mental failure to grasp the nature of the problem.

We can well imagine the great difficulty which Darwin would have experienced, if called upon to defend his doctrine of natural selection against a critic who knew next to nothing of natural history. Yet a similar difficulty is felt by the cautious psychical investigator who has to meet attacks on the spiritistic hypothesis by critics, scientific and otherwise, who have but the slightest acquaintance with the phenomena and evidence on which this hypothesis is based.

E. W. DUXBURY.

THERE can be no peace—social, personal, or international—until the spiritual basis of life is openly acknowledged; there is no solution for the ills of society save in the recognition of the spiritual. If I am spirit, then, too, my brothers are spirits; they are not mere "labour," nor "hands," nor the "mob"; they are individual spirits going the same road as all of us, and their wealth is not the pittance that they earn, but the love that they hold in their hearts.—"Self Training," by H. ERNEST HUNT.

THE LATE MR. J. J. MORSE.

THE FUNERAL.

The interment of the remains of the late editor of the "Two Worlds" took place on Monday, the 24th ult., at the Southern Cemetery, Manchester. The rites were attended by a great concourse of friends, including Mr. J. Knight, Mr. T. Tyrrell, Mr. J. T. Ward, Mr. M. Harwood, Mr. J. Jackson, Mr. A. W. Orr, Mr. S. M. S. Davies, Mr. H. Hobson, Mr. C. G. Rickards, Mrs. M. A. Stair, Mr. F. Hepworth, Mr. J. H. Meal, Mr. and Mrs. W. E. Bentley, and other prominent workers in the movement. After the singing of a hymn, "Nearer, my God, to Thee," an address was delivered by Mr. Ernest Oaten, who paid a glowing tribute to one who for fifty years had been a trusted servant of the spirit world, and whose work had been the means of bringing that world nearer for thousands of those dwelling in this one. He had laboured long and strenuously for the cause he served, and now that he had laid aside the worn-out material form he had passed to a life in which he would reap his exceeding rich reward for his labours on the earth. They could congratulate him on his ascension to those brighter realms, feeling only joy that he had gone to join the hosts of arisen workers who, like him, had been the servants of the spirit world. The ceremony terminated with the singing of "Blest be the tie that binds." Many beautiful floral offerings were sent by friends and sympathisers.

SOME TRIBUTES AND A SUGGESTION.

Mr. J. J. Vango, of 56, Talbot Road, Richmond Road, Bayswater, W.2, writes:—Our cause has sustained a great loss by the passing to the higher life of our old and respected friend, Mr. J. J. Morse, the editor of the "Two Worlds." I have been closely associated with him for the last thirty-six years, during which time I have personally known not only his fine public work, which will always stand out in the history of Modern Spiritualism, but a great deal of private work which has been done without fee or reward. For as long as I have known him his life has been self-sacrificing. I have told him for years that he was working far too hard, and that he ought to curtail his exertions, but his love for the cause he nobly represented was much too great for him to do so. I, with thousands of others all over the country, am deeply sorry that he was not destined to remain with us long enough to see the fiftieth anniversary of his labours, at which time he was to receive a testimonial from the hands of the Spiritualists' National Union. As Miss F. Morse, his daughter, is the only surviving member of the family, I would suggest that the testimonial be allowed to go on and be presented to her. Miss Morse has been her father's right hand for a long time, for his health has not been so good as the public were led to believe. She also nursed her mother during a long and trying illness. I am sure that nothing would give Mr. and Mrs. Morse more pleasure than for this suggestion to be carried out.

Mr. Thomas Blyton, of Babington Road, N.W., sends the following reminiscences:—Some readers of LIGHT will recall Mr. Morse's early training in an upper chamber of Mrs. Main's premises in Bethnal Green, to which the faithful in those days flocked in goodly numbers; and these meetings, in conjunction with those of Mr. Robert Cogman, were instrumental in the cultivation of Mr. Morse's trance mediumship until he placed himself under the tutelage of Mr. James Burns, at Southampton Row, W.C. A large number of Mr. Morse's trance addresses are to be found in old copies of the weekly journal "The Medium and Daybreak." While resident at 53, Sigdon Road, Hackney Downs, he presided over the closing destiny of the old Dalston Association of Inquirers into Spiritualism, the meetings of which were well sustained for a considerable period during his tenure of office. During his sojourn there he installed his first printing press, composing, printing, and issuing a monthly sheet, and thus gaining a kind of foretaste of his future literary usefulness to the movement. His fraternal attitude towards all sections of the spiritualistic cause won for him an innumerable company of warm friends, a marked feature of his long career. In passing from our midst he has doubtlessly received a warm welcome from a host of spirit friends who preceded him, and he will continue his services on our behalf.

Miss E. P. Prentice (Sutton) writes:—It was with profound regret that I read of the transit of Mr. Morse, to whose paper I have been a contributor for a number of years. The silver lining to this cloud is the meeting with his beloved wife in the beyond. I think his daughter should be the recipient of any money collected for the Memorial Fund. It would certainly be his wish, and many will be willing to assist by giving their mite.

INDIAN MAGIC AND THE ROPE TRICK.

The paragraphs we have quoted from the Press and regard to Indian magic, especially the famous rope trick, have drawn two communications on the subject from lady correspondents. B. M. writes:—

"In Jaccoliot's book he makes a point which I do not think has been mentioned—viz., that the Indian fakirs who perform these feats are a distinct grade of men acting for the Brahmanic temple worship. Some become teachers, others wait in the temples, others go out to continually arouse wonder and awe amongst the people. That is why no money bribes them, nor foreign patronage—but where they find earnestness and a desire to know they are free to offer their knowledge—as the fakir did in Jaccoliot's case."

For a very full account of the rope trick, accompanied by valuable comments, we are referred by our second correspondent, Mme. Isabelle de Steiger, to Madame Blavatsky's "Isis Unveiled," Vol. I., page 473 *et seq.* Mme. de Steiger herself accepts the solution offered by some witnesses of the trick that the whole audience is hypnotised. She says:—

"I remember a statement made some years ago by an officer which somewhat confirms this solution. He wished to join the sightseers at a certain hour at which they were to assemble to meet the fakir, but was detained, and when he did arrive he found them already arranged, so he resolved not to break the circle, but to remain outside, a quiet observer of what happened. Nothing at all happened, so far as he could see, but the spectators manifested such extraordinary emotion at something they apparently saw that he was filled with amazement and curiosity and on inquiry he was informed that they had just witnessed the rope trick. Further inquiries at the time and since caused him to come to the conclusion that they were all hypnotised and the whole scene was an illusion."

But while entertaining no doubt that this is the true explanation Mme. de Steiger regards such a feat as far beyond the capabilities of the ordinary skilled mesmerist:—

"It is one to be performed only by a philosopher who has reached without any doubt the power of controlling the mental vision of minds on a lower level of consciousness. And this power is of the rarest and highest. Madame Blavatsky's allusions to it are neither far-fetched nor untrue."

"It is quite within one's understanding that the very few fakirs who had achieved certain magical powers, as they would be called, would be held in both reverence and fear by their rulers, whether political or religious; and that these would hide such members of the community somewhat in the background, be very much opposed to their coming out of their usual retirement, and most averse to them 'trading' with their magical knowledge or allowing any exhibition in their own or any country without great caution and only on special and rare occasions."

With regard to the other feat to which reference has been made, the miraculous growth of the mango tree, Mms. de Steiger reminds us that about three years ago she contributed an article to the "Occult Review" in the course of which she quoted some paragraphs from a very rare little book, the history of Mlle. de la Sarre, a mediaeval French lady occultist of high birth and position. This lady recounts in one of her letters the experiments she made with her teacher and cousin, Monsieur Olivier, with regard to his possession of the "universal fluid" by means of which a little pot plant, a tulip, grew and blossomed in a few hours. "It is," says Mme. de Steiger, "by the understanding and use of the 'Universal Fluid' that the magical process with the mango plant by the fakirs is supposed to be effected. Both the 'Universal Fluid' and the 'Elixir of Life' possess life-giving power and both are properties, unknown to scientists, inherent in the cosmic ether."

NEXT week we hope to publish an appreciation of the late Mr. J. J. Morse, from the pen of our Scottish contributor, the Rev. Stanley Gordon, who first met him in 1878, in which year Mr. Morse gave an address in Glasgow at the Trongate Hall.

LIKE the fat boy in "Pickwick," the clever lady who writes under the pseudonym of Frank Hamel is evidently bent on making our flesh creep. We have no difficulty in accepting the characters in "The Luminous Pearl" (Grafton and Co., 6/- net)—the real, human characters, that is—as genuine portraits of men and women: they are natural and life-like; but the story itself, which is run through with the breathless rapidity of a cinema film, is an odd mixture of the natural and the grotesque; the most ordinary incidents of everyday life, as most ordinary mortals are acquainted with it, alternating with a queer, incredible phantasmagoria of horrors, in which a beautiful, soulless enchantress, who is sometimes woman and sometimes fox, plays, with other similar creatures, a leading part. The why and wherefore of everything that happens we were unable to fathom, but it was satisfactory to find that no powers of ill, however fearsome and blood-curdling in their manifestation, can in the end prevent true love from coming into its own. This, at least, can be said for the story—that once begun, it is not easy to put it down till finished.

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"SPIRITUALISM, IGNORANCE AND RESPECTABILITY."

In the December issue of the *Journal of the American Society for Psychical Research*, Professor Hyslop indulges, under the above title, in some plain speaking regarding both Spiritualism and its critics.

He begins by observing that he has received perhaps hundreds of letters from people who, having protested that they are not Spiritualists, at once proceed to narrate experiences "which are exactly the same as those on which Spiritualists base their right to name their creed." In short, as he shows in some remarks on church membership, the question is one of respectability, and he notes that "respectability is not limited to external matters. It is quite as much associated with intellectual beliefs and attitudes, and as a consequence influences many people towards their neighbours as much as dress or other manners."

Spiritualists, the Professor points out, have made no attempt to conciliate these feelings. He does not criticise them for this, but he sees that "it is a fact which has operated against any general acceptance of their creed." They "have kept aloof from the organised systems of respectability and fought or antagonised them without compromise." Now the established and organised religious bodies always or usually attract to themselves the respectable elements of the community, and that ensures "the cultivation of forms that do not offend taste." Later in the article Professor Hyslop makes a definite charge:—

The Spiritualists have been slow to recognise the real cause of their failure to conquer the world. They have sacrificed science, dignity and aesthetics to a shibboleth much as have some other religious denominations, and though they have not lost the fundamental claim to experimental proof of survival after death, they have forfeited the allegiance of all who want to see dignity, real science and intelligent treatment of facts the primary business of respectable people. It is quite possible that aesthetic considerations would have weighed less in the opinions or feelings of the public, had the Spiritualists protected themselves against the jibes and ridicule of the conjurer and the scientific man. But they have taken care to bring down upon themselves the unmitigated contempt of the one class that should have no place in the study of the phenomena and of the other that has the sole right to pass judgment upon them.

Dr. Hyslop has several other severe things to say. We take the following amongst them: "If the Spiritualists had had any intelligence they would never have allowed the term Spiritualism to lose its high philosophical significance as the proper antithesis to Materialism. If they had realised that only severe critical thought and investigation would be their salvation they would never have depended on the raps and knockings of the Fox sisters for their 'religion.'"

Spiritualists, says the Professor, should have taken up the scientific method and forced the fight with Materialism in a scientific manner. As it is, "they have lost the initiative and chosen to remain in the limbo of dark séances and indiscriminating performances which carry no weight with any intelligent man. I say nothing of the non-evidential and inspirational stuff on which they place the highest value." "They worship twaddle as if it were a revelation of the highest order of knowledge."

After this outburst, the Professor, with scientific impartiality, turns on the opposition, dealing his first blow at the critic who sneers at the Spiritualists but who is himself usually ignorant and snobbish.

But at this point we may break off, and turn to consider briefly some of Professor Hyslop's points.

First, then, we do not forget that the Professor is writing in an American environment; America is a great nation, but it is still very young, and its primitive and crude energies are apparent in many other fields of thought than Spiritualism. It has been our hard lot for many years to have to read much of the literature of Spiritualism as presented in America—we say nothing of some of the "New Thought" and allied cults which flourish there in luxurious profusion. We prefer to say no more on the point than that side by side with much that is lofty and inspiring we have had to read some of the most maudlin nonsense that ever offended the eye of Reason.

As to Spiritualism in this country, the Professor's criticism touches us, but not so closely. Much that he says applies to the Spiritualism of thirty or forty years ago. To-day we have the spectacle of many thousands of people of education and refinement either in strong sympathy with us or actual adherents of the subject. But we have clearly seen that had the movement depended upon them in the first place, we should have been in sorry case. No, let us be honest, and honour those strong, rough souls, without any sense of art, literature, and the other refinements and niceties of life and conduct, who held the lines of advance for an unwelcome and unpopular truth. They stood in the front line; they fought in the trenches. We of to-day are reaping the benefits of their work. It is quite easy to pick holes in it. They did what the educated, the scientific, the critical and cultured not only did not do, but would never have dared to do. We of *LIGHT* have always recognised this, although we have never been able to see eye to eye with those to whom Spiritualism is a religion, and have several times protested against the idea of regarding the Spiritualistic movement as something that had its head and source in the Hyde-ville knockings and the Fox sisters. Why, it is only a few months ago that we gave an account of Arago, the French scientist, and his investigation of a case of physical mediumship in 1844—three years at least before the Fox sisters were heard of.

"Spiritualists," says our Professor, "have been slow to recognise the real cause of their failure to conquer the world." But when did Truth ever come as a world conqueror riding over all her enemies with all the resources of science, learning and intellectual skill at her back? Truth is usually championed by one poor man, often a rough one, against ten thousand far cleverer than he; she comes handicapped by every kind of obstacle and disability, having, as often as not, as hard a struggle against the stupidity of her champions as against the wit of her foes. No, the strategy and tactics of the Spirit are far other than those of man; they are sometimes the exact antithesis. It is only when we look back on the career of psychic science that we can understand a little of the true workings of the matter, and see how the very things that we supposed to tell most heavily against our movement at the time have proved later its means of strength and salvation. Its very defects have been used as a means of protection.

The Professor writes as a scientist, as always. But the purely scientific view is always a sectional one. Life is a larger thing: it takes in emotions and aspirations, and uses them to even more splendid effect. It was Science which presided over the Great War. But it was *not* Science which won it. It was the moral sense of Humanity.

Spiritualism for us, and we have said so many times before, is concerned solely with the reality of a Spiritual order of humanity and its interaction with the humanity of earth. It is so vast a truth that it can carry with it the most splendid attainments of religion, art, science and philosophy as well as the most absurd superstitions, the most besotted stupidity, the most crass ignorance and vulgarity. It carries them all lightly, and it will proceed to "conquer the world" in its own way.

There is a power in to-day to rival and recreate the beautiful yesterday.—EMERSON.

THE CHURCH AND SOCIAL SERVICE.

A short time since I received through the Parish Church some vigorous pamphlets in support of the "Life and Liberty" movement of the Church of England. They explained very convincingly the need for release from Parliamentary control of religious questions, so that the Church might deal with the inequality of benefices, the removal of notoriously inefficient clergy, the revision of the Prayer-Book, and other matters. No. 9 of these pamphlets, "When the Church is Free," looks forward to great social activity—though why that should not come first is not very evident. It says, "The Church is commissioned to bring to bear on all phases and problems of life—political, social and economic—the Mind of Christ." "Excellent," I said. "Now we may hope for a real recovery of that influence whose loss Churchmen deplore; if the Church-people throw themselves heart and soul into this we shall soon see the spiritual influence regained."

Our parish contains a large number of well-to-do members in its residential area, and also a large number of poor in mean streets much overcrowded. There is no Non-conformist or Roman Catholic chapel. A communal kitchen would be a great boon to some of the hard-worked women; it would be a training school for girls and young wives; it would improve the feeding; it would reduce the cost of living; it would give more leisure and much-needed rest. Or a free library, with arrangements for lantern and cinema lectures and a restaurant bar after the pattern of the Y.M.C.A. and a billiard room, would make a social club where men and women could spend pleasant evenings in a social atmosphere.

Another scheme has been proposed—for a War Memorial, to take the form of a village institute more or less on the above lines with a recreation-ground. This latter is especially needed, the children have no play-ground but the street. The aim is to give the large number of the artisan class the opportunity of social life, interesting lectures, and the employment of their increased leisure in healthy and congenial ways. "Now," I thought, "here is the opportunity of showing, in one place at least, that we Church-people mean what we say and do not deal in nebulous phrases." It was therefore with much pleasure that I heard that a parish meeting was to be called to decide on the form of a War Memorial.

The proceedings were opened with a prayer for the guidance of the Holy Ghost. It soon appeared, however, that the decision of the Holy Ghost had been already anticipated—the Church Council had decided on a Lady-chapel to be added to the church, and on an enlarged vestry; they had the architect's plans ready and the estimate—£2,500 in round figures, being £600 for the memorial chapel, £1,500 for the vestry, and £400 for removing and re-erecting the organ. The meeting was really called to endorse the decision and to register subscriptions. Some proposals for more vigorous aid to the social scheme were set aside, though it was pointed out that money given for the one scheme would probably be lost to the other. The meeting, in which the artisan element was very slightly, if at all, represented, supported the church plan. When the result was reported in the mean streets, the comment was made, "The gentry don't look beyond themselves."

The criticism seems to me just.

The Church has thrown away one opportunity for leadership after another. The clericals opposed the geologists, they hounded Colenso out of the Church, they anathematized Darwin, they abused the Higher Criticism and Biblical research, they still, as a body, refer the psychic facts to the Devil or to illusion; they preached contentment to men on the border-line of the submerged tenth. There are now offered to them two opportunities—one is the reception and study of those psychic facts and guidance into a true interpretation of them—a real and immediate "resurrection" in which each soul really reaps as it has sown; the other is true social service. The chaplains have done splendid work in the war; can this work not be continued in peace?

The temple of God is not made with hands, but of flesh and blood, and no beautification of the mere edifices is "to the glory of God" while brothers and sisters have no light in their lives. As every ounce of effort was required to win the war, so every shilling is required to win internal peace. Here the opportunity has been partially thrown away; will it be so generally? Will Lady-chapels and altars and reredoses and suchlike ecclesiastical decorations be adopted as War Memorials, or will the Church exhort the congregations to spare neither money nor work to provide the mechanism of social progress without which the spirit cannot act? Who can say? But this is certain: the Mind of Christ, who said "Inasmuch as ye have done it to one of these least ye have done it unto Me" would most certainly set the social service far before everything else. If the artisan class, which now passes religion by, were to see that Mind animating the whole Church, there would very shortly be no cause to lament loss of influence. If it is not seen, the verdict will be, "The gentry don't look beyond themselves"; and the verdict will have consequences.

Civilisation might be defined as that state of life in which all citizens are freed from the incessant struggle for mere subsistence which leaves neither time nor energy for development towards the true evolutionary goal of the soul. Till

the better life is possible for all honest workers we are not a truly civilised nation. The Church claims a mission of civilisation in the highest sense. Let her take the means—
—"Faith without works is dead."

V. C. D.

THE BORDERLAND OF MATTER.

A NEW CONQUEST FOR SCIENCE.

By E. E. CAMPION.

There is more than one borderland. There is a borderland of war. A stream of brave souls has flowed over it. But there is another borderland. Scientists stand near it. The most notable advance leading to the very frontier of matter was identified with the Crookes tube and radium. The emanation from a vacuum tube may be the first slight across the scientific borderland—between matter and what lies beyond it.

Chemical affinity causes electricity to flow in a Voltaic cell. The resulting current circuiting through water produces electrolysis or a loosening of chemical affinities between oxygen and hydrogen. If it is true that the two processes are the reverse of each other we would not be surprised to learn of other antitheses. If one such should be to bear out in the laboratory the theory that energy and matter are convertible and fundamentally the same or simply two aspects of the same, the relations between life and matter and between soul and body would become comprehensible.

Those who are not actually experimenting, as the routine of their life and thought, can only speak on purely scientific subjects with diffidence. The writer sets the highest value on first-hand knowledge. He would, however, from the standpoint of the pupil, ask the scientific readers of *LIGHT* one question which may have an important bearing upon the relation subsisting between energy and matter. It is this. When cathode rays are deflected and become Röntgen rays, has the ion changed its character? From being a part of an atom does it become pulsation? If this were so the borderline between material and force would seem indicated. Should it be placed beyond doubt that matter has become changed into ether pulsation the proposition that ether pulsation may be changed into matter would seem but the reversal of a natural process, though very different conditions might be necessary. Our knowledge of matter is progressing. The more one examines the facts the nearer one comes to the realisation that the so-called materialist only need be thorough-going enough to blossom forth into a first-class Spiritist. Stagnation and prejudice—two names for one thing—are the enemies.

There is reason to believe that all scientists would not assent to Röntgen rays being described as pulsations in the ether. If they are not of this nature, what then are they? If the rays are not pulsations, neither are they the original ion, for their character has changed. If they are neither cathode rays, ions, nor pulsations, are they simply a flight of the constituent parts of the ion? That is, just as particles called ions make up an atom, is the atom not only disintegrated into its electrical constituents, but are these ions likewise susceptible of further disintegration? And is that disintegration accompanied by, or does it actually result in, a new form of matter composed of ion fractions? The ion is apparently the last analysis of matter, but is it the last analysis of *all matter*? Who shall say that there is not in Nature a principle or substance which, though it may have escaped detection, yet does exist, its properties and potentialities being unrecognised? Electricity was working its wonders since the world began, and yet was practically unknown till the time of the pioneers of the science. A finer sort of matter may exist as the vehicle of psychic phenomena. "The baseless fabric of a dream" may turn out to be perfectly material, though the matter of which the vision is composed does not react to such tests as we can apply.

If it be proved that matter and force are one, and that that dual unity may explain the possibility of a hidden universe only open to exploration by thought or by the introduction of the change called death, the ground upon which Spiritualists stand should be as firm as faith (which is thought) and as assured as the fact that the sun shines. Ultimately it may be proved by a scientific explanation simple enough to be taught in elementary schools.

The spiritual man will adopt a spiritual scale of values, often at variance with that of the world at large, and he will look at things not so much in their phenomenal aspect as in the light of their eternal values. By so doing he will lose nothing of the best that this present world can give; he will be no ascetic or kill-joy, but simply a sane, poised, and broad-minded individual; he will be happier far than those who mistake excitement or entertainment and luxury for happiness, for he knows that the kingdom of the heart holds within itself its heaven and its hell, and that it is not in places above or below that these are situated, but in the state within.—"Self Training," by H. ERNEST HUNT.

RECONSTRUCTION AND THE CHURCHES.

By H. A. DALLAS.

All loyal members of the Church will heartily endorse Mr. Wake Cook's desire that the Church may "keep abreast with the new order of things" and "following Christ's own example" may transcend past teachings, "enriching them with all the wondrous revelations that have been pouring from the Eternal Fount," but certain sentences in his article surprised me and seem to call for some comment.

It surprised me that he should think that the preaching of endless torments is still at all typical of the teachings given in the pulpit; I have not heard this preached for very many years, and I have been a regular attendant at various churches. But what surprised me more was this sentence: "The doctrine of eternal torments preached by Christ Himself stands unrepealed in the New Testament. . . . Think of these brave fellows, Christ-like, making the supreme sacrifice of laying down their lives for the right, and that others might be saved from hell-like horrors, being possibly damned to all eternity because they have not met the requirements formulated by the Church."

Is it possible that he can think that there is anything in Christ's teaching or in the New Testament to support such a notion? A little further on he says it is a notion "inconsistent with the whole spirit of Christianity which is the fairest flower of human aspiration."

He who said, "Greater love hath no man than this, that a man lay down his life for his friend," and who taught that men will be judged, not by opinions but by their conduct towards one another (see St. Matthew xxv. 31-46), never said anything to justify the notion which Mr. Wake Cook speaks of with such just horror.

That mankind will "reap what it sows," that wicked doers will be punished, is of course taught in the New Testament, and indeed it forms a part of the teachings of all great religions, and the human conscience demands it, but the idea that Christ proclaimed "endless torments" even for the wicked seems to rest on a misapprehension of the significance of the words He used. In the passage in St. Matthew to which I have referred He says, "These shall go away into eternal punishment, but the righteous into life eternal."

The Master's words have been much misunderstood, they have been interpreted in a sense contrary to "the whole spirit" of His teaching (surely this should be considered unjustifiable in the case of any teacher or writer; phrases should be interpreted in the light of the general teaching and not as isolated sentences). Dean Farrar showed clearly in his valuable books that "eternal" is not a word synonymous with "endless" and that "no Jew ever understood by 'Gehenna' a punishment from which none who incurred it would escape; and therefore that our Lord—unless He expressly explained that He was using the word 'Gehenna' in a new sense—could not possibly have attached to it the attribute of necessary endlessness." (See "Mercy and Judgment," p. 183.)

There are Greek words which denote endlessness but "eternal" is not one of them. Moreover, when Christ speaks in this parable of eternal punishment, He uses a word which signifies remedial punishment, not vengeance; to express this another Greek word would have been used. The editor of "The Jewish Chronicle" says: "Endless torments has never been taught by the Rabbis as a doctrine of the Jewish Church" ("Mercy and Judgment," p. 206). It is therefore entirely improbable that Christ should have taught this doctrine. When He speaks of the worm that dies not and the fire that is not quenched He was quoting from the prophets, the classics of His day (Isaiah lxvi. 24; Ezek. xx. 47; Jeremiah xvii. 27, xxi. 12), and when we refer to the sources of these phrases we see that the fire that should not be quenched was used as a parable of the judgment on Jerusalem which obviously could not continue for ever, since the prophet held out hopes of future restoration. There is, however, a sense in which we may be thankful that there is a Divine fire of judgment which man cannot quench, which will burn until it has purified the dross out of the hearts of men. Both worm and fire are purifying agents and therefore Christ says, "Every man shall be salted with fire" (the fire acting not only as a destroying, but as a purifying agent).

One could say much more on this matter, but this must suffice.

Has any great Teacher been so misunderstood as He who came to show us Love as the true religion for mankind?

There is one other point. Mr. Wake Cook quotes the words, "I am not come to send peace, but a sword," as if they were inconsistent with the angelic song "Peace on earth" and the title "Prince of Peace." But "the Prince of Peace" was only facing and stating a fact which all experience confirms, namely that he who raises the standard against wrong is sure to meet with opposition, that to be faithful involves contest and struggle, and often persecution.

VAMPIRES: FABLE AND FACT.

By CHOM. H. WARREN.

The conception of vampires, old as the Babylonians mentioned by Horace two thousand years ago, is not without its significance, apart from its more modern forms, of wolves, *revenants*, ghouls, and strigae; and the epidemic of 1730 in Hungary.

The inner meaning of vampirism has a greater significance for present-day life. The purely visual side of this conception has almost vanished, but the inception which probably is its original birth in the reasoning mind of an age—unconscious psychologist has developed, and can be more properly understood. Vampirism to-day is of a totally different, more insidious, and sometimes quite conscious, nature, but none the less real—and like present-day under-currents, ignored, or practically thought of, by a mercenary, materialistic world.

We are beginning to realise at last that man is more than a mere self-contained machine to be exploited by the earth-favoured ones for their own gains; man is a very sensitive instrument—receiver and transmitter combined. His brain is a housing for intelligent forces, more subtle than muscles, his brain is the instrument for receiving cosmic impressions, the real fuel, and is the medium to his mind. Each one of us lives on the other, apart from materiality. One of these insidious man-forces has already been partially formulated—thought transference—but its tangled results have not been fully considered. Thought acts on brain, brain acts on brain, through unconscious intangible channels. Each human entity is a store-house for energy coming in, going out, the residue absorbed by itself for daily functions.

Some give out more energy than they receive from others; some (veritable absorbers) suck in from others more than their share, which, added to their own low-grade energy, keeps them going; and others, consciously or otherwise, derive all their apparent energy this way—dangerous engenders, they are generally abnormalities, in size or otherwise, who have this terrible power of sucking vitality out of others—it may be an unconscious power, it may be unnoticed in a none too observant world, but sometimes it is realised by those who possess it, and used as a means of earth-advancement. Nerve-suckers, brain-suckers, life-suckers, absorbents of all adjacent energy which can be used for their own ends, these creatures—and they do exist—are the true vampires—the ghouls of human nature.

I have met one or two of these energy-absorbers who watched their lives; those I have met were often ignorant, conceited and undersized—compelling in business, arrogant in home life. To a well-organised community, apart from their self-interest and possibly the interest of those who watch them, they are a serious danger by redistributing energy in a way detrimental to the general good; and a more enlightened world with eyes well open to the possibilities of psychological action would curb their energies, or at least try to neutralise their selfish activities.

Of course adequate control of these vampires can be about in no other way than by public opinion. No human law can reach such subtle, insidious forces, more dangerous than actual offences against the law. "A little leaven leavens the whole lump." One can guard against a vampire who is coming at you with a knife, but there is no protection against contact with suppressed smallpox.

These, the real vampires, are probably what some forgotten philosopher meant in his discourses, and what an ignorant world cloaked in a more tangible form—the vampire wants something to see and handle before it believes the mind may eventually come into its own, who knows?

Study human nature, and vampirism will be found permeating all communities, high and low; it is the life of abnormalities, the fuel behind conceit.

SIR OLIVER LODGE ON ETHER AND MATTER.

On Friday, the 28th ult., at the Royal Institution, Sir Oliver Lodge gave an address on the electrical theory of matter. He spoke of spatial ether and the difficulties of ascertaining either the speed or direction of the heavenly bodies through space—a fact which had led to the doctrine of Relativity of all motion. In the last portion of his address he referred to various theories now under discussion regarding the constitution of the atom. Not only was matter extremely porous, but possibly the atom had no solidity. He suggested that the difference in the chemical elements lay in the number of positive electrons forming the nucleus of the atom and the number of negative electrons revolving about the nucleus. This theory closely corresponded with the elements atomic weights and pointed to the possibility of adding four new elements to our present list. An immense amount of knowledge on the subject was accumulating in the meantime on the structure of the atom and its relation to electricity. We might speak of the astronomy of an atom and the astronomy of the solar system in their many points of resemblance.

THE PRESS AND PSYCHICAL RESEARCH.

The interest manifested in our subject in the press continues unabated. The report of the Cardiff séance alluded to in last week's "Notes by the Way" has been followed by an account in the "Star" of the 26th ult. of a private sitting held in a small room in a cottage in Merthyr, and attended by a representative of the "Evening Express" of that town (who furnishes the description and who is stated to have been a confirmed sceptic), and by five other persons. The medium, a young woman, was securely roped to her chair, and the reporter declares that there were no trick knots. When the light was put out the usual physical phenomena followed. A musical box was wound up and played, a host of small objects were thrown about the room, bells were jingled, and the visitor felt the fingers of a small hand, evidently the hand of a child, pass from his knee up to his face, tap his temple and comb his hair. When the candle was again lit the medium was discovered still securely bound as before. The newspaper representative wisely offers no explanation, contenting himself with affirming that "the actual occurrence of the phenomena was unquestionable."

This reticent attitude is not shared by Mr. Neville Maskelyne or by "Truth." They know how these things are done! In the "Daily Mail" of the 26th ult. Mr. Maskelyne informs the readers of that paper that it is exceedingly difficult for anyone who has not learned something about knots to tie up a man in such a way that he cannot get free, and "Truth" wants to know what the heads of the Cardiff police present at the séance with the brothers Thomas were about not to have turned on their lanterns at the critical moment. The suggestion in both cases clearly is that the medium escaped from his bonds, but no attempt is made to explain how he performed the much more wonderful feat of getting into them again. Collier and cottage girl are credited with conjuring abilities more than rivaling those of the trained prestidigitator. Mr. Maskelyne gives two séance incidents told him by his father—one of how the latter very nearly mistook a piece of sheet lead cut into the shape of a hand for the medium's hand of flesh and blood laid on his arm, and the other of how a whole company of people were so absent-minded that it did not occur to one of them as surprising or worthy of remark that the door of the room which was locked by Mr. Stead at the beginning of the séance was found to be unlocked at the end. These mental marvels put mere physical phenomena in the shade.

An advertisement by a lady "possessing unusual powers," who undertakes to free haunted buildings from the disturbing influences which affect them, gives occasion for some perfectly legitimate fun-poking by a writer in a recent issue of the "Star," in the course of which he offers suggestions, quite in the style of Gilbert's "John Wellington Wells" ("number seventy, Simmery Axe"), as to how the professional ghost-layer can best bring his or her claims to public notice. The more this kind of thing is held up to ridicule the better.

One is impressed by the patience, as well as effectiveness, with which Sir Arthur Conan Doyle deals with his critics. Replying in the "Evening News" of the 28th ult. to Mr. Ben Nathan, the well-known actor, who on the eve of undergoing a critical operation inquired what comfort belief in Spiritualism could afford to the soldier going into battle or to persons like himself, Sir Arthur, after expressing a kindly hope that Mr. Nathan had come through his ordeal all well, writes:—

"I can assure him that the test he has chosen about Spiritualism is the one which it can best bear. I have had a letter from one officer who had already won the Military Cross saying that the front trench had been a different place to him since I had half-an-hour's talk with him. Another senior colonel remarked that he had absolutely lost all fear of death. It is, above all, the creed for the man who is 'going over the top,' for no true Spiritualist could possibly look at death save with pleasurable anticipation."

As to Mr. Nathan's objection to the "degrading idea" of those on the other side communicating with us by "beating drums and tambourines and rapping tables," Sir Arthur quietly informs him that he "will find other things than crude phenomena if he looks for them—though they are a good and obvious starting-point for the materialist."

A revival of the old endeavour to explain the phenomena of Spiritualism by conjuring has drawn from Sir Arthur the following rejoinder:—"This continuous reference to conjurers leads me to remind those who write letters to 'The Daily Mail' that Houdin, Bellachini, and Kellar, whose names may certainly bear comparison with any living rivals, all admitted that the spiritual phenomena were something beyond their art. They examined Home, Eglinton, and the best mediums of their time. The absurdity of the conjurer explanation becomes more manifest when one considers spirit photographs, clairvoyance, clairaudience, automatic writing, and all the other manifestations of forces outside ourselves. It is clear that whatever the explanation of them may be, it must be one single source from which they all flow. The spiritual explanation does cover them all. But what has conjuring to do with the clairvoyance which, in a single case which I have examined, has described correctly a large number of our dead soldiers, imparting great consolation to their parents? Read the Rev. W. Wynn's 'Rupert Lives,' and ask what conjuring has to do with that."

D. R.

THE KINGDOM OF HEAVEN: WHAT IS IT?

I have read with interest the letters, on page 60, relative to the meaning of the saying, "The kingdom of heaven is at hand." As an occasional speaker on the Spiritualist platform I have more than once chosen the words as a text, believing them to afford strong support to our teaching. The question, "When shall these things be?" put to the Master, indicates that His questioners anticipated some startling, outward and visible event, which His reply, "The kingdom of heaven cometh not with observation," shows to have been an error. But the usual interpretation of the words that follow, "The kingdom of heaven is within you," has fostered an error quite as great, namely, that the kingdom of heaven is merely a "state" or "condition," and not a community of intelligent beings. It should be noted that the words were addressed to the Pharisees, whom Jesus likened to sepulchres, fair without but inwardly full of uncleanness. Thus, it would have been wholly incongruous to have said that the kingdom of heaven was "within" them. I think there can be little doubt that the word translated "within" is more correctly rendered "in your midst" (R.V.) or "among"—the kingdom was not "within" the individual, but "within" or "in the midst of" the community. This view is confirmed by the fact that the miracles of healing, etc., which accompanied the preaching of "the kingdom," are constantly referred to as attesting its *presence and activity*. In Luke x. 9-11 we find the injunction, "Into whatsoever city ye enter, heal the sick and say, the kingdom of God is come nigh unto you; but into whatsoever city ye enter and they receive you not, say, . . . notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you." Again in Luke xi. 20, Jesus is reported as saying, "If I by the finger of God cast out devils, no doubt the kingdom of God is come upon you." Thus we find Jesus and His disciple pointing to the miracles as evidence of the presence of the kingdom just as Spiritualists do to-day. We thus see the identity of the gospel of the New Testament and the gospel of modern Spiritualism.

Of course, not all inhabitants of the "expanse" are citizens of the kingdom of heaven. There is another kingdom there; and citizenship in the heavenly kingdom implies a certain "spirit" or disposition, just as real citizenship in the British Empire does. Hence we may be said to "enter" the kingdom or to be "far from" it, according to the spirit we display.

J. STODDART.

SIR A. CONAN DOYLE.

The current issue of the "Strand Magazine" contains an interview with Sir Arthur Conan Doyle on "Life after Death," written by Hayden Church.

In the course of the interview Sir Arthur referred to the now well-known case of Mr. Richard Wilkinson and the evidential messages from his son, described in *LIGHT* of October 6th, 1917. He also gave some of his own experiences and told of the discovery of the lost Edgar Chapel, as described in Mr. F. Bligh Bond's "Gate of Remembrance." One of his remarks, as recorded by the interviewer, is worth quoting: "I may lead a movement, but there is something ahead which is leading me."

From a recent letter from Sir Arthur we gather that he has a full programme of activities for the present year and is likely to give several addresses in London in the autumn but of these matters particulars will appear in due time.

IS THE HOUR OF DEATH PRE-DETERMINED?—Mr. R. B. Sargeant writes:—Referring to the above question, I should like to ask Mr. Fielding-Ould how he accounts for the accidents on a large scale, such as a shipwreck drowning hundreds of beings, a big railway disaster, or an earthquake, which sometimes has sent to the spirit world thousands of earth-clad beings within a few minutes. Does he think it possible that the pre-ordained moment has come for *all* the victims? Is it reasonable to believe that, say, five hundred people, of all ages and states, whose hour has come, arrange in ignorance to voyage by a certain ship, on a certain day, from a certain port?

TRANSITION OF A VETERAN.—Mr. Ernest Meads writes:—"Known to many of us, who esteemed him highly, Robert J. Barker (of Finchley Road, N.W.) passed away on February 25th, at the age of 84. A man of exceptional vitality and devoted to sport in early life, Mr. Barker became an ardent Spiritualist about fifteen years ago, as the result of conversations with myself, and finally of a sitting with Mr. A. Vout Peters, on which occasion his mother controlled the medium. Through the mediumship of Robert Boursnell, to whom he was sincerely attached, he got photographs of most of the members of his family, who had gone before, including his mother; and himself became a medium of exceptional development, his intense Christian faith making him the channel for some of the highest and most helpful influences. The funeral took place last Saturday, at Hendon Park Cemetery, when his mortal remains were laid near to those of his friends, Mr. and Mrs. Thomas Everitt, for whom he had a profound admiration and respect."

THE CONSOLATIONS OF FAITH.

DR. PATERSON-SMYTH AND DR. F. B. MEYER ON THE
HEREAFTER.

Two books have recently been published, the teachings in which are based entirely on interpretations of New Testament texts—texts from which in many cases quite opposite deductions have been made in the past, and among certain narrow sects are still made. That is not to say that we in the least discredit the newer readings (we have no doubt that they are the true ones), but we are inclined to think that the widening thought of these latter days is due far less to a more correct rendering of inspired texts than to the inspiration of the human heart—that which Tennyson calls “the likeliest God within the soul”—which will not rest satisfied with the old God-dishonoured dogmas. So we find Dr. J. Paterson-Smyth in his deeply interesting work, “The Gospel of the Hereafter” (Hodder and Stoughton, 2/6 net), quoting Bible authority for the statement that no man has ever yet been finally judged: no man has ever yet gone to heaven, no man ever yet gone to hell: but when he proceeds to discuss the inferences to be drawn therefrom he comes back in his perplexity to his own sense of the Divine love and justice: “Shall not the Judge of all the earth do right?” It seems a little inconsistent that after making the discovery alluded to he should later tell us that he has known men who were in hell here, and sweet unselfish lives that are in heaven here. But of course in this case he is speaking from experience and not from texts. The picture of heaven and hell as two vast furnished rooms kept waiting tenantless through thousands of years is certainly an odd one, and one would imagine that there was little need for a formal judgment in the very far distant future when the soul has already been judging itself for ages, experiencing the joy of progress on the one hand, or the misery of slow moral and spiritual deterioration on the other. But we are grateful for the many passages of beauty and insight with which the book abounds. We meet much the same lines of thought in Dr. F. B. Meyer’s “Where are the Dead?” (National Free Church Council, 1/6 net). Death, Dr. Meyer tells us, is the gate to fuller life; he is assured that the love of the departed enfolds us still in its warm embrace. But, after giving, on the authority of Dr. J. M. Neale, a story of spirit guardianship almost word for word identical with that narrated of Ruskin in our issue of October 12th, 1918 (p. 321), he declines to see in such cases evidence of any law:—

“They only prove that under exceptional circumstances, known to our Lord, He will commission one of the blessed to return to the earth-sphere on a defined errand of mercy.

But all direct communication with them, either by the exercise of psychical power or through the medium of another, is absolutely prohibited. For the most part the lower ranks of disembodied spirits are the only type that finger within the call of earth. All the nobler ones gather nearer to the throne of God.”

From this we may understand that thought has no relation to spiritual presence or its manifestations, that the “throne of God” is necessarily far removed from this poor earth—probably somewhere in the Milky Way—and that bodies of flesh and blood never can be temples of the Holy Ghost, but only of that carnal mind which is at enmity with God. Of course Dr. Meyer does not believe this, but why talk as if he did, or as if the Master whom he reverences were some earthly potentate, who occasionally issues special permits to His subjects to exchange visits with friends and relatives in other parts of His realm—even for a mother to shield her children from an instant peril? Why imagine any other permit than that of sympathy and love, the same authority by which Dr. Meyer holds himself free to give his message of comfort and assurance to those “on whom the anguish of the war lies heavily”? Love will always take risks—and we will not deny that there are risks in this case even as there are risks in crossing the Atlantic—but to the pure at heart and sound of head they are not so great as Dr. Meyer would have us believe.

MR. H. P. RABRICH, of “The Kraal,” Paignton, Devon, president of the Paignton Spiritualist Society, writes us that a recent letter of his to the “Daily Mail” has brought him such a flood of correspondence from all parts of England and Scotland that he finds it impossible to deal with it all. He will be very grateful to any Spiritualists in the following towns who will write him giving him permission to put them in touch with one or more of his correspondents who live in their respective neighbourhoods:—Twyford, Torrington (Devon), Mapperley Plains (Notts), Bromley (Kent), Newquay (Cornwall), Derby, Swansea, Bideford, Exmouth, Mansfield, Salisbury, Ironbridge (Salop).

LITTLE ILFORD. The Society of Christian Spiritualists, Little Ilford, held their annual general meeting on the 25th ult. The balance sheet showed that the society is in a good financial position. The following officers were elected:—President, Mr. Watson; vice-presidents, Mr. Tillet and Miss Stephens; secretary, Mrs. Marriott; assistant secretary, Miss George; organist and treasurer, Mrs. Watson; Union delegate, Mrs. Jamrach; Lyceum conductor, Mr. Radford; assistant conductor, Miss George; Lyceum secretary, Miss Tillet; committee, Mrs. Hewing, Mrs. Tutt, Mrs. Hodges, Mrs. Robertson, Mr. Marriott, Miss Pattenden.

“TO HIS OWN PLACE.”

Conceive a person thrust by circumstances into a position for which he is unfitted, a sporting squire consecrated to a Diocesan See, a practical business man made Poet Laureate or, to take a more likely example, some woman with no particular philanthropic or social genius who should as the wife of a politician or a parish priest find herself drawn into a thousand uncongenial activities. They might be excellent people in every way, but of a temperamental quite unsuited to their environment, “fish out of water,” “square pegs in round holes,” as we say. Such people might force themselves to work in accordance with what was expected of them in a brave conscientiousness and from a cold sense of duty. But who could exaggerate the secret unhappiness of such a lot, the panting of the soul in the rarefied air, the continual revolt and consequent self-reproach, the heroic striving to play a part which it sees and approves but cannot feel!

So the uneducated man, taken from a mean street, would feel if compelled to associate with a superior class whose manners, habits of thought and more refined traditions clashed at every turn with his own personality.

There can only be ease where there is a more or less perfect adjustment; a man can only be himself among his equals, among those in whom he recognises some measure of affinity and likeness to himself. There can be no heaven for us above that level for which we are fitted. If the average man, or for that matter the most advanced, were, when he died, to find himself transported to the unimaginable dwelling-place of archangels, his pains would equal those of hell itself, and he would fall upon his knees and implore a merciful God to banish him from the radius of a light which scorched and tortured his unresponsive spirit.

It is, after all, a merciful decree which sends each to his own place. There he will “find his level,” there he will realise for the first time, perhaps with disappointment and surprise, exactly what he is. He will see his face reflected in his surroundings and the little measure of his own personality written on every side. Presently a mental vision will arise of what he might have been and of what he still may be, and if he is wise he will set himself to struggle towards that higher possibility. But as he slowly and patiently approaches his ideal the landscape will melt and change around him, and, as in the magic rays of the golden sunset, every common thing will begin to glow with a new beauty. In this transformation of his surroundings, which is due solely to his own enhanced faculty of vision, the man will recognise the record of his own advance.

F. FIELDING-OULD.

“THE LIGHT OF OTHER DAYS.”

(REPRINTED FROM “LIGHT” OF MARCH 9TH, 1889.)

SUDDEN DECEASE OF THE REV. J. G. WOOD, F.L.S.—We regret to record the decease of the Rev. John George Wood, F.L.S., the well-known naturalist. He died with great suddenness on Sunday night, at Ivy Cottage, Coventry, the house of his old friends, Mr. and Mrs. Bray. Mr. Wood was a Spiritualist of much and varied experience, and his knowledge dated from the earliest days of the movement. He was born in 1827, and graduated at Merton College, Oxford. He was best known by his many works on natural history, especially his “Common Objects of the Sea Shore,” and his “Homes without Hands.” The bare enumeration of his works fills more than one-third of a closely printed long column in Crockford’s “Clerical Directory.”

A SAINT is simply one in whom more truly God is mirrored than in other men. “O God, wonderful art Thou in Thy Saints.” To admire and love the Saints, as St. Francis pointed out, is a very sorry substitute for imitating them; but it is the first step in that direction, whereas not to love and reverence them is to confess oneself blind on one side of our nature, as who should say, “I do not care for music,” or “I do not like children.”—“The Wonders of the Saints,” by F. Fielding-ould, M.A.

THE HOME CIRCLE.—In my opinion the home circle is the place at which one should attempt to communicate with one’s nearest and dearest. A good home circle meeting for an hour or an hour and a half once a week, and composed only of the members of one’s own family or of close friends, is in the end productive of more satisfactory personal results than an eternal hunt after advanced professional psychics. Certainly everyone should take opportunities for witnessing advanced phases of phenomena, but no reliance should be placed on such occasional exhibitions for anything in the way of personal communion with particular persons in the Beyond. Materialisation, direct voice, etc., are very useful in bringing home to one’s mind the reality of the next life, but the harmonious home circle with its table-tilting, bits of clairvoyance, clairaudience, and so on, and minus the professional medium, is the best means of getting into touch, even though it may be only in a fitful way, with one’s own relatives.—Dr. W. J. Crawford in “Hints and Observations.”

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30, Mr. Robert King. March 16th, Mr. A. Vout Peters.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Mr. Ernest Meads; 6.30, Mr. Percy Beard. Wednesday, March 12th, at 7.30, Mrs. M. H. Wallis.

Lewisham.—The Priory, High-street.—6.30, Mr. and Mrs. Brownjohn.

Harrow and Wealdstone.—Gayton Rooms, Station-road, Harrow-on-the-Hill.—6.30, address.

Kingston-on-Thames, Bishop's Hall.—3 and 6.30, Mrs. E. Neville, address and clairvoyance.

Walthamstow.—342, Hoe-street.—7 p.m., Mr. Walker, address and clairvoyance.

Croydon.—117b, High-street.—11, Mr. P. Scholey; 6.30, Mr. George Prior.

Cambridge, Masonic Hall.—11, church service; 6.30, Mr. Maskell, address and clairvoyance, Miss Maskell soloist.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, address and clairvoyance. 13th, 8.15, Mr. Wright.

Holloway.—Grove Dale Hall (near Highgate Tube Station).—11.15, Mrs. Brookman; 7, Mr. H. Boddington. Wednesday, 12th, 8, Mrs. Fielder. Saturday, 15th, Grand Social and Dance, 7.30 to 10.30.

Brighton.—Windsor Hall, Windsor-street.—Mrs. Jennie Walker, addresses and descriptions, 11.15, Windsor Hall; 7, Athenæum Hall, North-street; 3, Lyceum. Monday, 8, healing circle. Wednesday, 8, public meeting.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, Mrs. Mary Gordon, addresses and clairvoyance; 3, Lyceum. Monday, 7.45, address and psychic reading, Mrs. Gordon. Tuesday, 7.45, lecture, "Astrology," Miss Samson. Thursday, 7.45, inquirers' questions and clairvoyance. Friday, Guild. Next week-end, Mrs. Marriott. Forward Movement. —Athenæum Hall.—Sunday, 3 p.m., Mr. Ernest Hunt, lecture, "Practical Issues of Spiritualism"; chair, Mrs. Mary Gordon.

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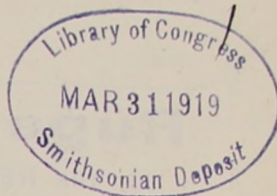
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"Notes By the Way" are omitted this week to relieve the pressure on space.

COMMON-SENSE SPIRITUALISM: TWO SYMPOSIA.

By STANLEY DE BRATH, M.Inst.C.E. ("V.C. Desertis").

PREFACE.

No more practical question than our attitude to these phenomena is before the world at the present time, for the form which social reconstruction will take must inevitably be determined by our decision to give weight to what is called the super-natural in our conduct of life or to ignore it.

The greatest need of the day is a Religion that will be not merely assented to but believed in as men believe in Hygiene. That Religion will be less a creed than a recognised principle and guide to practice. There can be no question but that the experimental method of physical science has completely displaced the old dialectical method in all departments of knowledge. The intellectual basis for Religion—apart from its purely moral or mystical concepts—must be similar in kind. Christianity at its inception brought forward such data; the Churches have lost their hold on the masses because they produce none. Therefore some definite proof of the existence of Spirit is required as a point of departure for the many minds which are not naturally religious.

There are two, and only two, logical bases of thought—Materialism and Spiritualism—using both words in their widest senses. The one assumes that Matter is self-existent; or, which comes to the same thing, that the non-material is negligible. The other infers, chiefly from the obviously prepotent force of moral perceptions, that Matter is the vehicle of Spirit. The logical result of the former is the Will-to-Power and all the quagmire of inconsistency into which this *ignis fatuus* has led Germany. The other involves the conclusion that "Except the Lord build the city, the watchman waketh but in vain," which has a close bearing on our schemes for social reconstruction.

The conversations which follow are "composites" of actual occurrences, and represent five distinct currents of thought. The opinions of the Artist's Wife are nearly *verbatim*. For the statements of the Engineer and the Hostess I take full responsibility.

STANLEY DE BRATH.

Weybridge,
November, 1918.

SYMPOSIUM I.

An Artist and his wife, a Physician, a Soldier, and an Engineer met in the Hostess's drawing-room to discuss these matters.

ARTIST. Common-sense and Spiritualism are contradictions in terms. The futile nonsense which is gravely testified to by Spiritualists is the greatest outrage on common-sense that the world has seen. It is one symptom of a disturbance of mind which is nothing less than insane. Religion rests on man's sense of something greater than himself in the Universe, something which has inspired Art, Literature and Religion, and led him towards ideals. Even granting, for the sake of argument, that the "phenomena" are real,

Spiritualism debases these ideals and substitutes the gibberings of "mediums" and the frauds of the séance-room for the ideals which made an Augustine, a St. Francis, a St. Bernard, and a Raffaellino. Could it rebuild Rheims Cathedral or paint the Madonna di San Sisto? It leads downwards, not upwards.

ENGINEER. Pardon me, my friend, you are missing my point. I don't deny that much so-called Spiritualism is very poor stuff. I am concerned with the principle in it—that there really is an immediate after-life, not a future hard-and-fast separation between the sheep and the goats, but a life strictly conditioned by the character which every man has developed here; that this is not a matter of rewards and punishments, but is under inviolable laws like the laws of physical nature; and that communication between the seen and unseen has been demonstrated. This seems to me to supply common-sense data on which those who speak of thought being "secreted by the brain as the liver secretes bile" may revise their opinions, and realise that the soul of man is a real thing, independently of the body.

A. But this is no novelty. All religions have maintained most of that; and if people have come to disbelieve it, why not keep the proofs to the calm and reasonable atmosphere of scientific research?

E. Have the scientific researches of Sir Wm. Crookes, Sir Oliver Lodge, Sir Wm. Barrett, Professor Richet, and a round dozen of other men of science received respectful attention? Were they not first unnoticed and are they not violently decried? It seems an unfortunate fact in history that no cause makes much advance till it has the driving power of the masses behind it. It was so with early Christianity. It was so with the Reformation; while reform was in the hands of sober statesmen like Sir Thomas More, of refined scholars like Erasmus, and temperate theologians like Dean Colet, it made no tangible progress. Not till Luther called in the passions of the democracy, did it become a power. I don't deny that democratic Spiritualism sometimes takes on forms as coarse and vulgar as democratic politics.

A. But it is, all of it, so ugly. If there is to be religious revival, where is the need to drag the most difficult problems of human existence through the gutter?

E. Because they concern the gutter-snipes as much as the philosophers, perhaps more so; and we have no choice: it has become democratic. Religious faith and religious art have been before the world for centuries, and the average result seems to me to be symbolised with painful accuracy by the painted windows in our churches: we represent those who have striven and suffered and prayed as arrayed in impossible robes and with golden dinner-plates round their heads—which must astonish them mightily—but we don't try to understand them nor the purpose of their lives. We erect monuments to our great men, but we don't read their words, nor strive to carry on their work. And as to religious faith is it not a fact that the "faith" of which St. Paul wrote (before any of the creeds were in existence), which meant to him confident trust in God, has now come to mean assent to certain complex theological statements? Is not the common-sense of average men and women much more impressed by trivial facts falling within their own experience than by the most splendid achievements which lie outside it?

A. But I maintain that this spookery is not only ugly but dangerous. I will give you an example of my own knowledge. I know a man and a woman who, writing with planchette, were urged to entirely immoral relations by messages purporting to come from a deceased friend. The incitements were urged with much insistence and plausible "free-love" arguments based on the need for "self-development."

E. Yes: and how did it end?

A. Both persons felt that the communications *could* not emanate from the alleged source, and that to follow them must cause a quite honest friendship to end in disgrace. They put questions as if they were considering the advice; and the answers revealed a hopelessly low moral tone in the communicating spook, which finally gave the name of Lola Montez—a name quite unknown to either. The man came to me to ask if I had ever heard the name.

E. What did you reply?

A. That Lola Montez was a well-known courtesan of the Second French Empire.

E. Did that carry conviction, or did they accept your theory of the astral memory?

they thought it real, because the words fitted the character.

E. Precisely! That is the point. You in no way surprise me. I have known a few cases which lead me to agree unreservedly that the practice is very dangerous for those who do not approach these matters with purity, honesty, and a right motive. These are the safeguards. But I have known many other cases in which these experiences have led to Religion in the best sense of the word, by giving proof of the reality of an unseen world, and of the survival of human souls. For any of us who are tempted by illicit pleasure or illicit gain, traffic with the unseen is very dangerous: I can quite understand that some think it to be diabolical: for them it is diabolical. But to me it proves the existence of ugly souls as well as beautiful ones; a heaven and a hell which are all the more real by being created by states of mind, not fixed localities. Think what must have been the life of Lola Montez since she passed over, if such can be her aims now! The thing is just what we make it; those who are akin to the noble and the pure attract the noble and the pure, and do not suffer any harm from occasional base incursions, while base desires willingly lie open to base suggestions. Give me facts, I say—the more the better; I do not fear the conclusions.

THE ARTIST'S WIFE. Oh how I detest it all! I was once at a meeting of some really scientific men—Sir William Crookes and others—and they were telling how the medium, D. D. Home, had taken a glowing coal from the fire with his bare hands; and how a table first rose into the air, and afterwards became too heavy to lift. Crookes spoke of "materialised forms that he could touch." Such trivial nonsense! I was amazed that such men could pay attention to such *objectless* stuff! Even if it were true it was all so *senseless*.

E. Do you want me to reply?

A. W. I suppose I do.

E. Well, without the physical facts the whole question would resolve itself into mere argument and dialectic. Dialectic only convinces those who are already temperamentally inclined to the view presented: even Socrates found that. Dialectic presupposes that starting from admitted premisses we can argue out the truth about all things. We have done with all that nowadays. All Science, from bacterial sewage to psychology, rests on experiment. These men were interested because the experiments showed the existence of an unknown force.

A. W. But they were not experimenting. They were just gaping at things which upset all one's notions of an orderly world.

E. Give them a little time! Astonishment is the first stage of experiment. Since then a great deal has been established.

A. W. What has been established?

E. It has been shown by careful experiment that not only are there forces which can balance the physical forces of heat, gravity and the like, but that there is also a state of matter at present unknown in which it can transmit power, but is invisible,* and that these powers can be directed by unseen operators.

A. W. Oh! Spirits! That is worse still! To think that the dead have nothing better to do than to move tables and to hang about round us! I hate the whole idea!

E. Well, there is no need to think that; the evidence does not show it. What seems to be the case is that those who are united by common interests or affection have a kind of "wireless" sensitiveness by which they feel a telepathic call. But, of course, as large numbers of those who pass out of this life have had their only real interests—dress, food, drink, sex, sport, and gossip—knocked out of their lives, their only desire is to get back to it; they are desperately dull, and they do "hang around": and if anyone should try to "call up" Samuel, or Socrates, or King Edward VII., one of these vagrom spirits would say—"Here's a fool; let's have a joke on him," and will personate with more or less success.

A. W. But they all talk such rubbish; nothing worth a farthing has ever come through. I have read pages of the most utter nonsense automatically written. They are nothing like as good as people can write normally.

E. I agree with the last remark in the main. It is the natural consequence of human conceit. Average people are very easily put off their balance; as soon as they find that automatic writing is genuine, they think they are going to get revelations; and because their minds are poor in information and ideas, they get poor stuff, which might yet be of use to themselves if they would not rush into print. And I admit that the communications are mostly curiously limited, as if we were conversing with only a part of the mind we once knew. But when you say that nothing of value has come through, I think you are hardly fair. Have you read Stainton Moses' "Spirit Teachings," or Wallace's "Higher Aspects of Spiritualism," or Miss Dallas's "Across the Border"?

A. W. No, and I don't want to.

E. Just so. I think you are in the frame of mind referred to by Dr. Carpenter, who wrote that "New and startling facts, however well attested, are often rejected because

they are held to be opposed to the indisputable conclusions of science; hence people find that there is no place in the fabric of their thought into which such facts can be fitted, and until such place is made for them further evidence of the same nature is useless."

A. W. I suppose that is so. I believe the things I have known and tested by experience of life.

E. I have nothing to say to that except that it removes the question from the ground of truth to that of taste. There is no obligation to be interested in the subject any more than in the study of electricity. *Fais ce que dois, advienne que pourra*, will bring anyone out all right. You are interested in plenty of things here and now: when you get over there you will probably think differently. But I would submit that we cannot justly pronounce things "nonsense" because one happens to dislike them. After all, the array of scientific men who have testified to the facts is rather formidable evidence of their truth.

PHYSICIAN. I confess that the growing number of these names somewhat puzzles me. It seems scarcely possible that they can all be deluded. But I have seen curious and very fixed delusions among the sick.

SOLDIER. But these men are not sick, and they begin in complete scepticism, as I did; only, as men of science, they are open to evidence and are specially qualified to study the causes of what they see; that is the first business of an experimentalist. And are we to suppose that their cameras, phonographs, and dynamometers are deluded too?

P. You don't mean to say that there are mechanically automatic records?

S. I certainly do. Prof. Crookes, F.R.S., Dr. Crawford, D.Sc. (the lecturer in engineering at Queen's University, Belfast), Lombroso, and others have published their measurements and photographs. There is plenty of evidence for those who are interested in it. I have nothing to say against those who are frankly uninterested in the subject; the people I cannot stand are "investigators" who do not investigate, but read small parts of what abler men have recorded, explain away the easy parts, ignore or deny the hard parts, and then launch out into abusive rhetoric, leaving the facts untouched. They are thoroughly unscientific, for they do not seek a solution, but only to prove a preconceived negative.

P. I confess I have heard of nothing except on the physiological side, which is that which mainly concerns me. There I have seen some curious things; also, in a sense, delusions. When I was studying hypnotism I was shown what the consultant called "an experiment in free will." The patient was obviously sound asleep, snoring heavily, in fact. The doctor said to him in a low voice, "You will wake up on the last stroke of four, and before you leave you will light the candles on my mantelpiece." The patient continued to snore. It was then six minutes to 4 p.m. There was a small clock in the room. We sat down and waited. On the last stroke of the hour he stretched and sat up, and, seeing me, gave me a brief account of his case (insomnia). Nothing more was said. Arrived in the consulting room, he took his hat and turned to go. When he reached the door he came back, took off his hat, and stood with his back to the mantelpiece, talking. He then turned, sought a match, lit both candles, and blew them out, with a laugh. I said, "What in the world did you do that for?" He replied, "The idea came to me to see how they looked." "Do you mean you felt you must light them?" "Oh, no," he said; "of course I need not have done so unless I liked. I thought it rather funny afterwards." He turned and went out. My friend turned to me and said, "So much for free will!"

A. W. How horrible!

P. We had an argument afterwards, I remember, in which we agreed that "suggestion" disproved free will (that needed disproof), but did not altogether inhibit the power of choice.

A. W. That is nearly as bad.

S. Why?

A. W. Not even our thoughts are our own.

P. But why should not unconscious suggestion be sometimes the starting point for our choices? The suggestion from higher minds might be useful: Socrates found it so.

A. W. I should not like to believe that.

P. Well, you need not, but it will not alter the fact if it is a fact. I used to think that a man's belief must turn on evidence; but I have found that the average man can usually believe whatever he likes, and the average woman always can.

A. W. Thank you!

HOSTESS. There isn't any average woman; every woman is herself.

S. Hear, hear! But what if the "spirits" are right, and interpenetration of thought is "the light of heaven," so that all our thoughts and memories are known to others, and that is how "there is nothing hid that shall not be revealed, nor anything covered but it shall come to light"? That information, if true, seems worth a good many farthings.

A. Not much joy about that!

S. I don't know that; one would soon get used to it. And it explains why everyone would go to his own place and his own kind. Napoleon at St. Helena. I have read, spoke of possible discussions with Alexander, Caesar and Hannibal about their campaigns. I do not read that he wanted to meet Wellington!

(To be continued.)

* See "The Reality of Psychic Phenomena," by W. J. CRAWFORD, D.Sc.

"RECONSTRUCTION AND THE CHURCHES."

Mr. E. Wake Cook (27, Hartington Road, Chiswick, W.4) writes:—

I wish to thank my courteous critics for their able and interesting letters (*LIGHT*, page 69), the last three confirming what the first says, that the Church's doctrine is in a state of absolute chaos. Their general effort to show that Christ did not preach the terrible doctrine of hell-fire is but another manifestation of that Spirit of Christianity which I have said is the most beautiful flower of religious thought and feeling. The plea that anything we do not like is but Eastern hyperbole is matched by a plea in the other direction. I heard a distinguished clergyman say, "It is now objected that the doctrine of fire and brimstone is but a metaphor; still we must remember that a metaphor always falls short of the reality!" So if it was not fire and brimstone it was something much worse!

None of my critics tell me anything I did not know, except the Rev. Vale Owen. His statement that a modified form of eternal punishment is in agreement with the best Spiritualist literature is indeed new to me after fifty years' study of it, at its best. I repudiate it as founded on an old-world misconception of the nature of "sin," and who and what is ultimately responsible for it. I agree with the Rev. Ellis G. Roberts that no one now preaches the old doctrines of hell-fire and the total depravity of man. These doctrines are dead and should be buried, as they infect the air. As I have said, the Churches should follow Christ's own example and sweep away all the barbarities of the Old and New Testaments, as He swept away the barbarities of the teaching of Moses. This should all be done as formally and as openly as Christ did. Then they should enthroned the lovely "Spirit of Christianity," with its eclectic cream of the whole. This would come as a great shock to slumberous folk; and the Churches would then need new sanctions to give the authority formerly given by the Bible. These are to hand in Spiritualism and Psychical Research, they offer boundless wealth in place of the worn-out rags of doctrine they would cast aside. These are the only foundations of the Religion of the Future. This should be further enriched by all that is good in Christian Science. The Divine, the Spiritual, and the Mental Healing should be freed from the fetters on thought and progress imposed by Mrs. Eddy; then we should have a soul-satisfying religion that would meet all the multitudinous demands of the coming time.

Turning to Mr. Charles W. J. Tennant and Christian Science, I must refute his "refutation." I know Christian Science inside and out, and I repeat my affirmation that it is powerless in some cases, in all those cases in which the teaching has become stale and flat, and cannot arouse that spiritual uplifting which it does at first with congenial minds. Mr. Tennant says that "its divine principle and rule never vary, and are able to meet and destroy every disease in every circumstance when properly applied." I would to heaven this were so; it would have saved me bitter suffering. Unfortunately, I have much first hand evidence to refute Mr. Tennant's assertion. My wife was an ardent Christian Scientist, had been "through class," was a member of the Mother Church, attended every meeting she could, and "did the lessons" regularly. She suffered much and long, and she died in early middle age, despite the best Christian Science could do for her. Another case of a young girl who suffered dreadfully, although a more devout Christian Scientist could not be. All the very best Christian Science healers were tried in vain; they could not lessen the trouble in the slightest degree. My wife was helped a little at first while it was fresh and could bring the needed spiritual uplifting; after that it lost its power. In the other case the girl had no old fossilised beliefs to be relieved from; she grew into Christian Science and it is her only religion; she, too, has been "through class" (a £20 course of instruction), and does the lessons regularly night and morning. A friend died in great agony despite Christian Science; but he was a hard-headed Agnostic on whom the teaching could produce no spiritual emotion. I could multiply evidence of Christian Science failure. Mr. Tennant says I object to them reducing God to a Principle. On the contrary, the Father of Modern Spiritualism did that long before Mrs. Eddy. My contention was that this is a form of Spiritual Pantheism, so Mrs. Eddy's denunciation of Pantheism, while she was a sort of Pantheist herself, is another of her innumerable misunderstandings. Mr. Tennant is as blank on the question of questions, an after-life, as Mrs. Eddy; they can throw no light on the all-important subject. The perpetual abuse of "Mortal Mind" and the senses is another of Mrs. Eddy's misunderstandings of the Eastern doctrine of Maya. These God-given senses have important work to do in our education in Time for Eternity; without them we could have no proper grounding, nor could we properly understand the wondrous works of the Creator. Their report is true as far as it goes from the five-sense standpoint, and this is not invalidated by the fact that there are higher standpoints, and vaster faculties yet to be unfolded within us. Despite all her confusion of thought, Mrs. Eddy showed a flash of real genius in searching for a natural Principle at the back of Christ's healing, instead of regarding it as supernatural. She discovered, long after the hypnotists, the power of suggestion, and the

value of holding the right thought; that is, the full realisation of the Divine image in man, and its freedom from sin, sickness, and death; and this thought tends to realise itself in the suffering mortal body.

THE LATE J. J. MORSE.

BY THE REV. STANLEY GORDON

I was deeply impressed in learning from the columns of *LIGHT* that Mr. J. J. Morse had passed within the veil to his real work. He was the first who taught me that Spiritualism is a fact and has to be reckoned with. It was in Glasgow in the year 1878—more than forty years ago. At that time, being deeply interested in platform oratory, I saw a bill announcing that a "trance oration" was to be delivered in the Trongate Hall. I accordingly sought the hall, situated up many stairs and somewhat dismal and unattractive. There was a fair audience of what appeared to be mostly working people. Mr. Morse came on the platform and underwent a kind of transformation which was visible in his countenance. To me at that time it was unaccountable, and then I listened to one of the most beautiful orations I have ever heard. I have heard Mr. Gladstone and many of our most distinguished political orators: I have listened to Beecher and Parker, and Liddon and Spurgeon, and many other eminent preachers, but for beauty of diction and sublimity of thought I do not think that I have ever listened to any address that made so deep an impression on my mind. I naturally went up to him afterwards to learn his secret, and was more than surprised to learn that he did not know a single word that he had uttered! Here was a phenomenon that completely staggered me. We adjourned to the house of Mr. S. Bowman, who was then a leader in the Spiritualistic movement in Glasgow. Dr. Coates, who has done so much for the cause of Spiritualism, was also present. In the house of Mr. Bowman it was "The Strolling Player" who controlled Mr. Morse, and I began to realise what mediumship meant. The wit and readiness of repartee on the part of "The Strolling Player" was remarkable. It was at that time I met David Duguid, who is still very much alive. My duties took me from Glasgow, and I only saw Mr. Morse once again, when he was resident in London.

Nearly fifty years he has given to the cause of Spiritualism in this world. He has sown the seed in all lands, often amidst hardships and difficulties that few can realise. He has borne the torch of truth aloft, and not without result. There are thousands who owe to his teaching their first impressions of what Spiritualism really means, and in his later years through the Press and otherwise he has been a consistent advocate of what he regarded as the greatest of all truths. What would this world be without such pioneers? They are ever the heralds of the morning, the precursors of some new era for humanity. Too often ignored in their generation, they are recognised in after years as the prophets of a new dispensation. But the work of Mr. Morse has only begun. Such work as his bears the stamp of immortality. Time alone can determine its value. The pioneers of Spiritualism will not be forgotten. Mr. Morse will have his own place in that noble band who, amidst persecution and obloquy, witnessed for those truths which not only confirm much of the teaching of the past as regards the Unseen World but which likewise shed such a flood of light upon the problems of the human soul alike in this world of sense in which we live, and in that more real world to which we are all so steadily journeying.

I SEE no way out of the world's misery but the way which would have been found by Christ's will if He had undertaken the work of a modern practical statesman.—BERNARD SHAW.

"THE WAY OF THE WORLD WORTH LIVING IN" consists of communications received through automatic writing by two sisters, and purporting to come from their departed brother, late chief magistrate in Calcutta. Dr. Ellis Powell, in an excellent Introduction, bespeaks the reader's especial sympathy for the communicator in view of the greatness of the difficulties he would have to overcome in bringing himself again within the reach of things terrestrial. We are asked, too, in a foreword by the sister who was the main channel of communication, to bear in mind, with regard to coined words and difficult sentences, that she was an amanuensis only and not an editor. We recall these appeals when we note the difference in style between the English of the foreword itself and that of the messages which follow. We find no oddities of language in the former, but the latter, while containing much that strikes us as helpful and thought-provoking, are marked by an air of wondering simplicity, and now and then a strangeness of expression, which are much more suggestive to us of the talk of a child than of a man of sixty. But we remember that the lessons the communicator had been learning—especially those of absolute sincerity in word and deed—are such as belong to the renewal of the child nature, long forgotten amid "the cares of this world and the deceitfulness of riches," but without which, as the greatest of all teachers has taught us, we shall ever find the Kingdom of Heaven out of our reach. The book, which is published at 4/- net, can be obtained from Miss Leith, 10, Clorane Gardens, Hampstead, N.W.3.

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HOLDING ON: OBSERVATIONS BY THE WAY.

In these unsettling days we may preserve many things of less importance than a sense of proportion. We may go through our crises with an air of lofty and god-like detachment, and yet not possess that sense, for this particular kind of detachment belongs more properly to gods than to men, and we, being human, are under debt to our fellows, owing to "such man human brotherhood." Yet do we need to keep our heads; our sympathies must not be laid waste or our judgment overpowered by the clamour about us.

We find ourselves beset with appeals more strident than sensible; there is a suggestion of hysteria about some of them. Many voices call our attention to the vital urgency of things which a single glance is sufficient to show us are of quite inferior importance. The world will not fail for lack of them. Elsewhere we see would-be reformers such struggling and sweating like Atlas to support the burden of a world that is being quite well taken care of by the law of gravity.

The crisis, of course, is grave enough. The stress and terror of the time lay a heavy tax on human nerve and fibre. But they must not take hold of us too insistently. If our philosophy of life means anything at all, it means that we are, and should know ourselves to be, greater than any circumstances we can ever encounter.

But—there is a pestilence abroad. We may go down in it. True, we may go down—we don't know. But if we "go down," well, we shall "go up" again! That we do know. A philosophy which has found out the meaning of death is proof against charnel-houses.

But, again, we are beset with a host of policies and doctrines, gospels, revelations and deliverances of all kinds. True enough, there is something of a maze through which to steer. We lay hold of a principle, fixed as the Polar Star, the principle of Reason in the soul and find it no difficult task to blaze a trail through all the little systems that call some man master and have no higher warrant.

We take Reason, or so much of it as our minds may compass, and use it as our test and touchstone. It has a like quality with faith in its power of vision and direction. It is proved by experience, past, present, and to come. So long as it abides that proof, we may trust ourselves to it and remain tranquil. "Beauty is truth, truth beauty," said Keats. And we might almost say, "Reason is faith, faith reason."

We are confronted with problems of "mystical" and "occult" knowledge—of a certain sort. Required to know how to test the value of statements which, on the hypothesis, are not capable of demonstration, we take up some particular volume in which the "occult" matter is portentously set out, and we begin to observe the quality of the thought. We find, it may be, that it is marred by errors of judgment; that the writer blunders over matters of fact within our own practical knowledge; that his sense of congruity is defective; that he explains simple problems by remote and cumbersome theories; that he is incapable of clear and consecutive thinking; that he is captivated by glittering generalities and stretches eagerly at any small matter that appears to support his thesis. After that we are not troubled greatly about his "mystical" and "occult" elements. We cannot disagree there, we are told. No, it is not necessary. We have made our practical test along other lines. The cardinal in an old story was invited to visit a wonderful nun who was acclaimed by the abbess and the sisterhood as a saint, so many visions and mystical

experiences were vouchsafed to her. The cardinal appeared in his riding boots and made the sister pull him off, a mental task which the lady laughingly refused. "You need not be under any concern about your son," was the cardinal's report afterwards. "She is a saint—she has no humility!" That was his practical test. Yet there are true saints and true mystics.

Elsewhere we find our attention invited to wild and weird discussions on psychic phenomena in the newspapers. We observe that the issues are whether there are a spiritual world and spiritual beings, and we see that for many of the disputants the matter resolves into a question whether a computer can perform certain tricks. We smile, a little crookedly perhaps, and pass on, viewing it as part of the Human Comedy.

Later, it may be, we encounter the Transcendentalist who is strong on the existence of a Spiritual World of which no one can possibly be allowed to know anything. (It reminds us of a celebrated common-law proposition put forth at the time of the "South Sea Bubble.") Our Transcendentalist is shocked and indignant at the idea of any association between his spiritual world of his dreams and this dull earth. Logical and scientific proof—fudge! Nothing is degrading! It was a philosopher of this type who was cuttingly sarcastic some time ago on the subject of signs and wonders as the sanctions of faith. And in an exalted vein he wrote that when the wise man heard miracles being performed in a certain street he at once turned into another street! This, as we thought at the time, reflected very severely upon the miracles of Jesus Christ and His apostles. Of course the Transcendentalist had not stopped to consider the implications of his remarks. He was quite oblivious of the possible reactions of his doctrine. It was not surprising, because his conclusions were clearly the outcome not of illumination but of prejudice and would-be superiority. The vision of the clear thinker was not there.

Meanwhile we go on, applying our touchstone of Reason, finding that it never fails us so long as we retain our sense of the mystery of life and acknowledge that there are many things yet to be unfolded. And assured that although things go hardly with the work at present, they will yet go exceedingly well, we hold on!

"THE LIGHT OF OTHER DAYS."

(REPRINTED FROM "LIGHT" OF MARCH 16TH, 1899.)

We have received No. 2 of the "Ticin" (price 6d. monthly), a journal of general and of medical philosophy, edited by FRANK A. FLOYER, B.A., Nat. Sci., M.B., CANAD. M.R.C.S.E., and L.S.A., Lond. In it we find an article on phenomena roughly classed as Spiritualistic. The treatment is fair from the point of view of the writer. "We are convinced that there is room for much useful work in the attempt to elucidate (these) matters." There is; and it is going apace, by competent "men of well-known ability and scientific attainments," as the writer admits. "With regard to table-rapping and table-turning there appears to us to be abundant evidence that some visible and tangible expression of kinetic energy is, under certain circumstances, manifested which is not explained or warranted by any potential, if we conform ourselves to the study of what are ordinarily known as the laws of nature."—From "Jottings."

PSYCHIC PHOTOGRAPHY.

Under the title "Spirit 'Snapped' at a Seance," in "Daily Sketch" of the 4th inst. gives an account of his experiences in Spiritualism of Mr. JOHN THOMAS, a sculptor of Canolfryn, Cefn Coed. He describes himself as the son of a Calvinistic Methodist deacon, and says he became an atheist, but afterwards took up Spiritualism, with the result that he obtained communications from a departed daughter, Iry, aged seven. Subsequently he visited Crews and obtained pictures of his little daughter. The journal reproduces pictures of Iry as in life, dressed in the quaint Welsh costume, and two psychic portraits of her, one appearing between Mr. and Mrs. Thomas as sitters, and the other superimposed on the face and breast of Mrs. Thomas.

To all the passing day, with its duty or drudgery, with the spirit of warm and gracious Fellowship—what more can be asked of us?—J. FORT NEWTON.

MATERIALIZATION PHENOMENA: FROM THE FRENCH SIDE.

Mr. C. J. Hans Hamilton, of the Société Universelle d'Études Psychiques, sends me the following letter:—

The article in *L'Esprit* of the 22nd inst. concerning Dr. Schrenck-Notzing's "Materialisation Phenomena," in which you refer to Mr. Rolleston's article in the "Hobart Journal" for January, induces me to offer some observations more familiar to students of psychical research on the Continent than to those in England.

In the first place, then, I would draw attention to the lecture delivered by Dr. Gustave Geley, on January 22nd, 1911, in the Amphitheatre of the Medical Faculty of the Collège de France in Paris, on the invitation of the Institut Général Psychologique, and dealing with this new phenomenon and the medium, Eva C.— Dr. Geley is a Laureate of the Faculty of Medicine of Lyons; he is one of the best-known French psychiatrists and author of two valuable books dealing with the philosophy of psychical phenomena.

This lecture has been published by the Librairie Felix Alcan, 115, Boulevard St. Germain, Paris, in the January-June number of the *Bulletin of the Institut Général Psychologique*, and a résumé of it has just appeared in the "Annales des Sciences Psychiques" (No. 1 of 1913). It contains a full account of a series of sittings held between the 15th December, 1911, and the 11th March, 1912, in Dr. Geley's laboratory, with the collaboration of Madame Alexandra-Bisson and her medium, Eva C.— (Madame Bérard).

In a note at the end of his lecture, as published in the *Bulletin* above-mentioned, Dr. Geley makes the following statements (which I translate as hereunder):—

"Needless to say the usual precautions were rigorously carried out during the sittings in my laboratory. On entering the séance-room (into which no one penetrated during the intervals between the sittings) the medium was completely undressed before me and sewn up in a complete suit of tight which Madame Bisson sewed at the back and wrists. The hair and mouth were examined by me and my assistants before and after the sittings. Eva was seated in a wicker armchair in the dark cabinet; her hands remained continuously visible and held outside the curtains; a sufficient amount of light was used in the séance-room. I do not only say, 'there was no fraud'; moreover I could not repeat this too often; almost always the materialisations were formed under my eyes, and I observed their commencement and the whole of their development."

This last point is most important, and is fully dealt with both in Dr. Geley's lecture and in Madame Bisson's book, "Les Phénomènes de Matérialisation" (which latter does not appear to be known in England, where, however, nearly all educated people read French). The photographs reproduced in Madame Alexandra-Bisson's book confirm the statements published at various times in the "Annales des Sciences Psychiques" of Paris by competent observers such as Dr. Maxwell, Dr. Bourton, M. Cesar de Vesme, M. Boirac, Dr. Geley, and others, with reference to these phenomena observed at Madame Bisson's house, to the effect that the materialised formations were constantly in movement of transformation and development before the eyes of the observers at short distance. (Had it been possible to take cinematographs this would have been much better shown than in ordinary photographs.)

Dr. Geley states in his lecture that on one occasion he had the opportunity of carefully feeling over the temporary formation of a human head with perfectly formed bones, and covered with a heavy growth of hair; on other occasions a complete hand with bones and articulations. He also states that the phenomena have been observed closely by a very large number of other medical men and physiologists.

Miss Verrill's theory of "regurgitation" is rendered absolutely nugatory by such phenomena as the above-mentioned, and also by another important fact, viz., that the mysterious "substances" which ultimately transform themselves into heads, faces, hands, etc., does not always come from the medium's mouth, but often exudes in the form of luminous globules through the tissues of her tight-fitting blouse, or she appears from different parts of her body in turn, and sometimes forms itself at a considerable distance from the medium. Sometimes the plastic forms are partially in relief and partly flat, and sometimes completely flat.

Madame Alexandra-Bisson, who has trained this medium in view of the production of phenomena controllable by scientific methods, is a scientist herself, as is obvious to anyone who has taken the trouble to read carefully through her book. She has spent a great deal of time and money in this form of scientific research, and organised her séance-room on scientific lines, including a special installation of shaded electric lamps.

Her book is expensive, costing twelve francs, but those who can read French and are interested in the subject should obtain and read it, as well as Dr. Geley's lecture.

With regard to Eva C.— and her identity with Mdlle. Marie Bérard, the principal medium for the Algiers phenomena at the Villa Carmen, belonging to General Noël, it is well known that the same personages materialised at

Algiers through other mediums (notably Madame Vincent) in the absence of Mdlle. Marie Bérard, and even before she was heard of at all in this connection. The whole of this matter was treated out in numerous articles which appeared in the "Annales des Sciences Psychiques" at Paris in 1906. I may mention in passing that this periodical is the organ of Dr. Charles Richet, and is the principal psychical research journal appearing in France.

To conclude, I should remark that it is essential that persons who wish to understand the modes of appearance of these remarkable phenomena should read the two documents mentioned above.

It may be useful to know that the principal personages who materialised in Madame Bisson's sittings (and almost if not quite the only complete materialisations) was Madame Bisson's deceased husband. At the end of her book, Madame Bisson states that in later sittings that those recorded therein the apparitions left the cabinet and addressed speech to her. She makes no mention in her book of the messages which she received by automatic writing concerning the personalities involved, maintaining this reserve in order to preserve the objective character of the book.

With regard to the "substances" forming the materialisations, Dr. Geley states in his lecture (what other observers have also mentioned) that sometimes this condensed fluid matter is exuded in such abundance from the medium's body as to cover her from head to foot in a white mantle. One or two of the photographs in Madame Bisson's book show this very well.

La Pavillon, Manos,
Deux Sèvres, France.
February 25th, 1913.

C. J. HANS HAMILTON.

SIR WILLIAM BARRETT ON SCIENTIFIC INVESTIGATION.

In the "Daily Express" of the 7th inst. Sir William Barrett has a temperate and cogent reply to an attack on Spiritualism by Sir James Crichton-Browne.

Sir William remarks that he is sure Sir James Crichton-Browne will readily admit that "it is not only desirable but essential that scientific discussion shall be conducted with accuracy of statement as well as knowledge of the subject discussed." As to Sir James's observation that "Eclogues, so far as I know without exception, ridicule the whole thing as preposterous," he is reminded that Professor Charles Richet, M.D., of the University of Paris, has "not only been president of the Society for Psychical Research, but after years spent in the investigation of Spiritualism, is convinced of the supernatural character of the manifestations he has witnessed." Other names of scientific investigators who have arrived at the same conclusion are given by Sir William, including Professor Morrell, M.D., Professor Bostan, Dr. Venzano, and the late Professor Lombroso. Sir James is also made acquainted with the fact that on the Council of the S.P.R. are five highly qualified physicians, one of whom, Dr. W. McDougall, F.R.S., is a distinguished biologist and psychologist, while of the physicians on the Council three have received the Order of Merit and been presidents of the Royal Society. "One of these three eminent men, Lord Rayleigh, is the president of the Society for Psychical Research for the current year."

AUTOMATIC WRITING AND DRAWING.

Dealing with the subject of automatic writing and drawing, Sir William Barrett alludes to the great number of persons in all ranks of life who "have been surprised to find that a pencil lightly held on a sheet of paper will often write long messages without any conscious effort or volition on their part. Often famous personages purport to be controlling the writer, and the whole experience is so bizarre and foreign to the ideas and even whims of the scribe, or automatist, that an unseen power or spirit is inferred as actuating the pencil." It is pointed out that "the face value of these 'automatic scripts' is not to be trusted any more than the names of the famous controls who purport to write." All that can as a rule be safely affirmed as to the origin of these things is "the emergence, often with dramatic intensity, of that hidden mysterious side of our lives which lies below the limen or threshold of our consciousness, our subliminal life." But "critical and painstaking inquiry has also shown that this explanation does not cover all the ground." And Sir William refers to the numerous instances in his book, "On the Threshold of the Unseen," where "every known cause for this automatic writing has been found to be inadequate, and some unseen disincarnate intelligence really appears to be controlling the mind and muscles of the automatist."

The whole article is one of the most valuable contributions which have yet been made to the newspaper discussion of psychic phenomena. If it only results in teaching distinguished scientific critics to avoid damaging their reputations and discrediting their authority with the public by making wild statements on subjects of which they are quite obviously ignorant, the article will do great good. But its influence will be even farther reaching. It will teach the public at first hand.

"A KING'S COUNSEL" ON "COMMUNICATION WITH THE SO-CALLED DEAD."

On Saturday, the 8th inst., in the picture gallery at the London residence of Lord and Lady Glenconner, Queen Anne's Gate, the author of "I Heard a Voice" addressed a large audience on the subject stated above. He commenced by observing that when he was invited to deliver his address he felt a good deal of hesitation and diffidence, since he realised that he would be addressing a body of experts who would be familiar with such experiences as those he himself had passed through. Nevertheless he would say that his experiences during the last few years had been very extensive, and he thought indeed in some respects unique. As many of those present knew, his investigations had been carried on in his own family circle, through the mediumship of his two daughters.

In any discussion on the subject of psychic communications as an abstract matter, two questions arose: (a) were they possible? (b) were they desirable? The speaker devoted considerable attention to a logical analysis of these questions. From the standpoint of the sceptic or anti-Spiritualist who denied mediumship and psychic phenomena altogether, such results as were obtained had to be dismissed as either fraud or delusion. If in but a single instance it could be proved that the results were genuine, then the whole case of the opposition collapsed altogether. And as there were multitudes of absolutely proven cases where the explanation of fraud or delusion was impossible the anti-Spiritualist was put completely out of court and his arguments were seen to be unworthy of any serious attention. As to the second point, the desirability of such communications, the lecturer appealed to the immense amount of consolation which had resulted. That in itself alone justified the practice of spirit communication, quite apart from the immense support given to the doctrines of religion (which these phenomena proved and vindicated against the materialist and the atheist), and the advance of human knowledge concerning the true nature of life here and hereafter.

In the course of his address the speaker gave some deeply interesting particulars concerning the messages received in his family circle, and the proofs afforded that the mediums were really in communication with departed friends. These and other communicators who had once lived on earth and who were drawn to the mediums by sympathy, the true spiritual link, had shown their desire and ability to give information concerning themselves and to assist the education and spiritual advancement of their charges by every means in their power.

"A King's Counsel" concluded his address by some vigorous remarks on the Witchcraft and Vagrancy Acts, pieces of barbarous legislation which disfigured the Statute Book, and which were quite out of harmony with modern thought and the advancing education of the public in psychic science. These relics of the dark ages of ignorance should be expunged from the statute book. (Applause.) It was nonsense to maintain that it was necessary to retain any of their provisions as a defence against fraudulent mediumship. When fraud was practised it could be reached and punished by the Common Law of England, and there was no need of special statutory provisions for the purpose.

In the course of the discussion which followed the Rev. F. Fielding-Ould complimented the lecturer on the ability which he had shown in establishing his two propositions, the reality of mediumship and its desirability as an agent of consolation. He alluded to spirit teachings as to the immense importance of thought as a factor in ameliorating human conditions. It was amongst the subtlest and most powerful of forces in human life. When strong, constructive, humane and benevolent, it built up and harmonised the outward conditions. When selfish, disorderly and maleficent, it resulted in the destruction and disintegration of life.

Dr. Abraham Wallace referred to his experiments in establishing proof of identity, an important part of the scientific side of spirit communication, and inquired if "A King's Counsel" had pursued investigations along this line.

The lecturer, replying, said that the spirit teachings given to him and his family emphasised the importance of right thinking to which Mr. Fielding-Ould had referred. As to the question of the identity of communicators, he had received ample evidence that they were the people whom they professed to be. The evidence was both direct and collateral. Some of those who had fully proved their identity had testified to the genuineness of the claims of others whose identity as strangers could not be so directly attested.

The Rev. A. H. Lee, in allusion to the attitude of the Church towards psychic phenomena, referred to the fact that some of the communications were of an anti-theological character. There were also suggestions of impersonation on the part of some of the controls. Thus there was reason to suppose that Dr. Phinuit, associated with the mediumship of Mrs. Piper (who was undoubtedly a genuine medium), was a dramatisation of the sub-consciousness of the medium.

The proceedings closed with a cordial vote of thanks to the lecturer.

THE STRUCTURE OF THE ATOM.

By ERNEST C. CRAVEN.

I have read Col. Johnson's letter of the 1st inst. with much interest. It seems to me, however, that we are running wide of the original point raised, viz., that the works on occult chemistry afford a proof of clairvoyance. If Col. Johnson will agree with me that they do not, or at all events that the matter is "not proven," then the question is settled.

As a purely side interest I should like to make the following observations on the other points raised before the editorial fiat quashes further discussion.

"Our observations cannot be regarded as established, etc., etc." The general trend of this phrase reminds me very much of the smug complacency of a "hell-fire" fanatic who, failing to impress his views on me, finished by saying, "Ah, my friend, you will not accept the truth now, but when you are roasting eternally then you will be forced to admit I was right." Whereat I thanked him very much.

As regards the capacity of the subconscious mind for inductive reasoning, we must first settle what is meant by "original work." The great forte of the subconscious mind is the building of extended analogies from very small beginnings. As I have endeavoured to show, both "Occult Chemistry" and the other case mentioned may have been built up in this way. The subconscious mind forgets nothing once seen or heard, and under hypnosis or in dreams delivers up most surprising *réchauffés* of matters normally forgotten. It is a somewhat suggestive fact that the atomic weights said to have been obtained clairvoyantly agree better with the older values which the clairvoyants would have learnt at school (probably afterwards forgotten), rather than with the modern values.

I cannot at the moment grasp how an assemblage of atoms composed of (a) "ultimate atoms" four times removed from physical plane; (b) a nucleus still more remote, can form "common or garden" matter. The nucleus of an atom may quite possibly be formed of electrons itself. Sir Oliver Lodge's statement merely refers to the mass of the electrons which impress a charge on a "neutral" atom, which then becomes ionised. For hydrogen this ratio is 1/1700 as stated. It is most extremely unlikely that 18 electrons can complete the mass of a hydrogen atom.

If the authors of "Occult Chemistry" desire to assist science by the "old, old instrument of enlarged human vision," may I suggest that they have a wonderful opportunity at the present moment in attempting to trace the bacillus of the present fearful influenza scourge. If they can isolate and prepare cultures of this deadly organism they will earn the thanks of the whole world.

I will supplement the suggestion made at the close of my last article by offering as test objects for "micro-clairvoyance," slides of microscopical objects to be described or drawn by the clairvoyant. These should be much easier to deal with than sub-ultra microscopic particles like atoms.

In conclusion, may I take this opportunity of thanking Col. Johnson for his kindness in permitting the examination of the works in question and his remarkable collection of psychic photographs, also for the unfailing courtesy he has shown in the discussion.

"HOW DOES PSYCHOMETRY WORK?"

Mr. H. Langelaan (of King Street, Honiton, Devon), writes:—

The article on "How Does Psychometry Work?" in *LIGHT* of March 1st is extremely interesting, and with a view to rendering some assistance in arriving at a satisfactory answer to the question I give you here my own thoughts on the subject.

Objects appear to receive and retain impressions by means of the waves of sound, heat, light and others impinging on them, as, for instance, the bark of a tree, a piece of rock; the sensitive plate in a pinhole or other camera helps to prove this.

Objects also appear to be able to receive and retain impressions of the human emotions of joy, grief, love, states of health; as, for instance, gloves, trinkets, and wearing apparel.

Objects appear to receive and retain the impress of the thoughts and emotions of persons in their vicinity; for instance, pictures and articles of furniture.

Objects appear to receive and retain impressions of spiritual presences; for instance, altar fabrics and utensils.

The human soul-body also appears to receive and retain all the above-mentioned impressions, and to be capable of receiving from objects the impressions, or reflections of the impressions, which the objects have themselves received from others.

The psychometrist appears to interpret the impressions by converting sense impressions into mind impressions.

These tentative conclusions cover all the facts known to me.

THE REINCARNATION PROBLEM.

In reply to Mr. Vale Owen, may I say that I am not a Theosophist, and though the doctrine of Reincarnation appeals to me as true, I have no claim to be able to solve difficult problems connected with it? As a possible solution of Mr. Vale Owen's dilemma, however, I would suggest that on the rare occasions when an exalted spirit returns for some special reason to earth, he would be likely to assume the character of his most important incarnation. In the present case there were obviously good reasons why the spirit in question should appear as Elijah, not as John.

In your issue of February 22nd, Mr. Owen mentioned another stumbling-block in the way of his belief. When a child dies, we know that it goes on growing in its new home; but if it had been incarnate before, it would, Mr. Owen thinks, already be a grown-up spirit when it returned to "the spirit-sphere whence it came." But when a human being, man or child, dies, he does not return straightway to the "spirit-sphere" whence he descended into incarnation. He has first to perfect his *personality* in the astral world, and only when that has been accomplished will he be able to rise into the higher realms whence, in due course, he may again return to take on a body of flesh. This accounts for the fact that spirit-communicators, who are in the astral world, so often have no knowledge of reincarnation. There is no reason why they should know more of it than we do.

Belief in the twin doctrines of Reincarnation and Karma was taken away from the Western world during the era that is now passing away. These truths, together with others long forgotten, are now being given back to help mankind in the new ordering of the world. Spiritualists should, therefore, study them with sympathy and try to understand what they really imply. We have to remember, however, that they are pre-Christian doctrines, and we know of them from non-Christian sources. Though they may be fundamentally true, we may believe that they have been modified by Christ's life on earth. For instance, may we not be able to escape through Him from the weary round of births and deaths, in a way that was unknown in the East? I only throw this out as a suggestion. We have, I am sure, much to learn from the East, but Eastern teaching is not always food for the Western mind. It needs to be reinterpreted on a Christian basis.

G. R. DENNIS.

Is it valid to raise as an objection to Reincarnation the fact that we do not remember our past lives? Modern psychic science seems to show that only a small part of the Ego operates through the body and that the real Ego is very complex. Under such circumstances may it not be that, while the physical brain does not remember past lives, the larger part of the Ego, which would include the very complex subconscious self, does remember and has periodic glimpses, from which the experience gained and lessons to be learnt from past lives may be reviewed.

That our physical brains do not remember past lives is easy to understand, as they do not remember masses of details of our present lives unless under some special stimulus.

I see no injustice in that we do not know from what specific acts of the past specific Karma in this life comes to us. Karma is cause and effect and *not* punishment only, and we get thus good and unpleasant things, but were we to know what was due to us and when, we would be maddened by the anticipation, for we all know how much pain we can get by anticipation, say, of a visit to a dentist. What we have to do is to recognise that what comes to us is our just due, and that we have to learn lessons from it, and also that we are setting up causes of which in the future we shall have to reap the results.

H. G. T.

THE IMAGE OF THE GOD.

Mr. J. Chillingham Dunn, writing from Japan, says:—

The following incident may interest readers of LIGHT. A representative of a foreign paper in Tokyo interviewed Miss Ritsuko Mori, and in this interview, which was printed under a heading describing the subject of it as "The Most Popular Actress in Japan," occurred the following:—

"Many years ago [she told the reporter] we moved into a house which had been the residence of a very generous man. One night my mother had a vivid dream, in which the god Fudo appeared and besought her to deliver him from his grave beneath the house. My mother, on awakening, immediately ordered the servant to dig under the house, and sure enough a small image of the god Fudo was discovered. So Fudo became the household god, worshipped by every member of my family. It is an image of this god that I carry in my belt."

I know Miss Mori personally, and this is the same lady who visited England some years ago and met various representatives of the English stage, including the late Sir Herbert Tree and Miss Ellen Terry. Her father is an M.P. I had the interesting experience of appearing with her for seventeen consecutive performances at the Imperial Theatre, Tokyo, in a dramatic version of "Madame Butterfly," but not then knowing about the Fudo incident, did not discuss any phases of psychology with her. On some future occasion I may broach something of the kind, and see what she says.

THE CLAIRVOYANT AND THE SOLDIER.

There is something beautiful and impressive in the way in which the newspapers, while publishing skits and satires on, and denials of psychical phenomena, are at the same time giving first-hand accounts of them. We take the following from the "Express" of the 1st inst. It follows an interview with the London Spiritualist Alliance, and is one instance out of several of the chaos of opinion which now prevails in the Press:—

"An extraordinary instance of the psychic power of a Belgian peasant girl came to my notice nearly four years ago," said Private J. C. Campbell, late of the 15th Regiment Canadians, to a "Daily Express" representative yesterday.

"The 15th, or the Canadian Seaforths, as they are popularly known, took a prominent part in the heavy fighting in Flanders in April, 1915. On the afternoon of the 25th of that month a section of this regiment became detached from the main body. It was impossible to aid these men, although from the second line trenches to which we had been obliged to retire we heard our comrades firing desperately throughout the night.

"A few days later we were relieved of trench duty by another battalion, and went back to rest billets. We were speculating as to the probable fate of the missing men, and in particular the case of a fellow named Lees, who was a general favourite. A peasant who resided in the place said that there was a girl living near by who could while in a state of trance get into communication with the dead. This girl, whose name is Julia Raymonde, gave a séance a day or two later, and was asked to say what had happened to Lees. She described his position at that time as being in a damaged building, where he had died while trying to send messages to his comrades.

"Three weeks later we captured the lost ground, and in a basement we found the body of Lees near a telephone, which was connected with the second line trenches, with a telephone receiver clipped over his ears. He had not been shot, but had died from the effects of poison gas, which the Germans first employed in that engagement. He had evidently been trying to send messages to the rear when he died."

THE COLLIER MEDIUM: THE DIRECT VOICE.

We take the following from the "Evening News" of the 5th inst.:—

Sir Arthur Conan Doyle has received an account of a séance sent by Mr. D. C. Powell, of Tylorstown (Glam.). The medium was the same Welsh collier that Sir Arthur himself met.

Mr. Powell, after describing the detachment of rings from a lady's fingers, a watch taken from the wrist of another and wound up near the ceiling, his own collar and tie removed by a pair of hands "that ended just above the wrists," says:—

"Another very interesting phase of the phenomena which can be produced through the mediumship of Mr. Thomas is the 'direct voice.' We have been fortunate enough to get this, and we were astounded with the direct evidence afforded us of continued existence.

"The trumpets, three in number, on one occasion swung round the circle, and voices were heard addressing different sitters simultaneously.

"One of the spirits communicating stated that she was the mother of the sitter addressed. She was well known to many of the other sitters in earth life, and her voice was immediately recognised, but to prove the identity of the spirit she was asked to give her maiden name, known to no one but the sitter concerned. This she immediately did.

"But the climax came whilst the sitters were singing 'O Ffyniau Caersalem,' very softly. Three voices, a bass, a tenor, and a contralto, were heard singing this beautiful old hymn through the trumpets.

"The voices proved conclusively to all the continuity of existence and the power of spirits over matter."

LIVE, Christ said, all of you together, not each of you by himself; live as members of the righteous society which I have come to found upon earth, and then you will be clothed as beautifully as the Eastern lily and fed as surely as the birds.—STEWART D. HEADLAM.

SPIRITUAL HEALING: AN INVITATION.—Mrs. Gibson asks us to announce that she will be glad to receive further applications for healing treatment of the kind already indicated by previous announcements; that is to say that the intending patients are to be treated at night by spirit operators under the direction of Dr. Beale, the spirit doctor to whose attentions E. M. S., the author of "One Thing I Know," attributes her wonderful recovery from a disease which defied all the ordinary methods of cure. Mrs. Gibson should be addressed (with stamped envelope for reply) at 26, Haven Green, Ealing, W., and applications may be made on behalf of either adults or children. There is no fee. As we said at the time of making the first announcement, there is but one way of testing the reality of offers of this kind—by putting them to the proof of experiment. So many cures have been reported that there is now good ground for treating the matter as a practical proposition, justified by results.

HOUDINI: MEDIUM OR CONJURER ?

H. W. E. writes:—

As one who has for many years been closely connected with the professional side of public entertainments, I can see very little ground for Mr. Hewat McKenzie's claim that Houdini performs his feats by supernatural means. In any case, seeing that the conjurer and his friend, Mr. Hereward Carrington, disclaim the employment of psychic methods, I do not see that we have any right to go behind their statement and question their truthfulness in the matter. No doubt some of Houdini's tricks are difficult to explain on ordinary lines, but then so are many other feats performed by the best conjurers. Although I believe in spirit agency I do not feel that it is either wise or dignified to call in such an explanation without the strongest justification. Mr. McKenzie tells us he has tested Houdini's powers "under strict test conditions." It would be interesting to learn when Houdini submitted himself to such an investigation, for Mr. McKenzie's statement implies the kind of experiment which would be made by the Society for Psychical Research in a case of reputed mediumship. Mr. McKenzie's observations concerning Mr. Carrington's ability to judge psychic phenomena are quite beside the point. If a conjuring entertainment is performed by ordinary methods of sleight of hand it is not necessary that those who so describe it should be authorities on psychic science. In any case, Mr. McKenzie offers us no evidence for his theory.

Mr. McKenzie talks of faked films. Is he aware of the fact (and I speak as one familiar with film work) that whatever "faking" is used to obtain an effect on the screen, it is none the less a fact that everything you see on the cinema actually happens. The scenes depicting Houdini's tricks demonstrate absolutely the entire absence of psychic methods. I have met many of the performers of supposed "occult" tricks on the music hall stage, and in every case the performer has admitted the possibility of using psychic powers, but he would never attempt such a device at a "twice-nightly" show. It would be too precarious altogether.

FROM BLUE TO GOLD: A STARRY PORTENT.

We have heard of strange chemical metamorphoses taking place in the course of psychical experiments conducted by French savants, and suggestive of alchemy, but we know not what to make of the following case, contained in "The Plaindealer," of Cleveland, Ohio, one of the best-known journals of the United States. The cutting from which it is taken is sent us by "G. A.," a reader of LIGHT in Ravenna (Ohio), who says:—"The story is authentic, as Joyce Kilmer was one of our most notable as well as our most upright young poets. His mother's word could not be doubted":—

NEW YORK, December 26th.—On Christmas morning the "New York Tribune" published the story told by Mrs. Ellen Flynn, of Jersey City, who related how a blue star in the service flag displayed in her home turned to gold about the time Peter J. Mahon, her nephew, was killed in France.

To-day the "Tribune" received the following letter from Mrs. Kilburn Kilmer, mother of Sergt. Joyce Kilmer, of the 165th infantry, the poet, who was killed in action:—

"Dear Editor,—I have just read in this morning's paper an account of the blue star changing to gold, and it has emboldened me to tell you a true incident, quite as strange perhaps as that narrated in your paper.

"Before my son, the late Sergt. Joyce Kilmer, sailed for France he gave me a little gold service flag—red border, white enamel and blue star—and I always wore it, and shall always wear it.

"He was killed in action on July 30th. I was in Litchfield, Conn., when the news reached me, in August, and I said to my husband, 'I shall always wear the little service flag he gave me, but I'll pin it on a bow of black ribbon.' While I was doing so, to my great astonishment, I saw the blue star had changed to gold!

"There is no chipping of the enamel. It simply turned to gold just as it is to-day. I have shown it to many, and none can explain it. Many jewellers have seen it, and they offer no solution.

"I have not made it public before, but I thought I must when I read the account in this morning's 'Tribune.' I have no doubt it changed when he died—it certainly had done so when I looked at it closely two days after I received the notice of his death."

"LIGHT" SUSTENTATION FUND, 1919.

In addition to the donations already reported, we have to acknowledge with thanks the receipt of the following sums:—

	£	s.	d.
Mrs. A. Gibson	1 0 0
Mrs. Lionel Robertson	1 0 0
J. M. T.	0 10 0

"NEVIL MASKELYNE PRESENTS GOFF GODFREY."

An old Pressman, I sat with the "Press crowd" on Monday afternoon at Maskelyne's Theatre of Mystery, feeling a little bored, having gone so many times in the past over this same ground—a seance or two reported in the newspapers, a newspaper sensation, discussions almost as futile as they are fiery, and then some conjuring entertainments to show how the phenomena are really produced and what egregious asses are the people who believe the original manifestations were the outcome of supernatural agencies. We commenced with a display of clever legerdemain, "The Magical Milliner," by Mr. Cecil Lyle; there were musical turns, some brilliant illusions by Mr. Oswald Williams; Mr. Bert Elliott showed with a fascinating smile what he could do with silk hats and crockery; the Kamakura family gave us feats of Japanese magic, including some mysterious fountain-playing; Mr. Doraswami, an Indian violinist, fiddled divinely; and then came the most loudly-trumpeted and in some ways the dullest item of the show. It was the parody of the "Cardiff seance" made famous by the author of "Sherlock Holmes." A parody, to be justified, we are told, must be a good parody. Whether this was a good parody or not, I have my doubts. I was not at the Cardiff seance, neither I suppose was Mr. Goff Godfrey. Not that it matters very much. Two members of the Press went on the stage and tied up Mr. Goff Godfrey. He was "made up" as the typical male medium, who, as everybody knows (except those who have actually met mediums), wears an expression of seraphic imbecility and very long hair. There was some trouble about the tying up—Mr. Goff Godfrey appeared to be objecting to the way in which it was attempted to tie him. As one of the newspaper men concerned told me afterwards, this was actually the case. But that also is not of much importance. Mr. Goff Godfrey sat inside a cabinet, which was closed up and then tambourines played, bells rang, and things were thrown out on to the stage. Then he was tastefully clothed in a sack, and the same things took place. Afterwards he was put in a strait-waistcoat and the proceedings were repeated *da capo*. After that Mr. Godfrey showed us how he could escape from the strait-waistcoat in full view of the audience by a series of convulsive wriggings and twistings on the ground—a clever and amusing trick. And that, in common speech, was all there was to it.

Many years ago I saw all or nearly all the physical phenomena of Spiritualism, with professional mediums, with mediums in private life, in Spiritualistic circles and non-Spiritualistic circles, in public meeting places and in private houses, and it was quite early in my investigations, as a very young man, that any lingering doubts I had on the subject of fraud were removed by witnessing the movement of objects in a lighted room where I had remained after all the other members of the circle had left the apartment. There was no illusion about it. I was at the house of a friend and all the members of the circle were friends and guests of the house. Similar manifestations had taken place when they were all in the room. I realised then, as many times since, the reality of a mysterious force only now beginning to be known to science generally, through the investigations of Dr. Crawford, of Belfast, Dr. Geley, of the College de France, in Paris, and other scientists. But Mr. Maskelyne's performance proved something. It proved that objective psychical phenomena can be imitated by those with sufficient skill as conjurers, a proposition which, by the way, no sensible person would dispute. And it proved something else also, viz., that Mr. Nevil Maskelyne is a very astute business man. Which also, it may be inferred, nobody would deny.

D. G.

THE EDITORSHIP OF THE "TWO WORLDS."—As we go to press, we learn that Mr. Ernest Oaten, the President of the S.N.U., is to be the new editor of the "Two Worlds."

MR. TOM TYRRELL IN LONDON.—This famous provincial clairvoyant occupied the platform at the Aeolian Hall, New Bond Street, on Monday last at a meeting held under the auspices of the Battersea Spiritualist Church. Mr. Percy Smyth occupied the chair, and an address was given by the Rev. F. Fielding-Ould, M.A. As to the clairvoyance several accounts have reached us of a strongly conflicting nature. The meeting appears to have been at once inspiring and helpful and very much the reverse, according to the mental outlook of the observers. As it seems impossible to reconcile the different reports received, and as we have no more space we must reserve any further account of the matter.

THE MOVEMENT IN BRIGHTON.—Speaking at a meeting held at the Athenæum Hall, Brighton, held in connection with the forward movement inaugurated by the Brighton Spiritualist Brotherhood, Mr. Ernest Hunt dealt with "Some Practical Issues of Spiritualism." There were, he said, two aspects of Spiritualism—the phenomenal and the philosophical. The former was only introductory to the latter, but in the correspondence and articles now appearing in the Press this more important aspect of the subject was barely alluded to. Spiritualism demonstrated the existence of human faculties and powers of which the ordinary person was ignorant. The business of the earnest student was by their exercise to acquire a perfectly developed personality. The expected visit on April 2nd of Mrs. Wheeler Wilcox had been regretfully postponed on account of her continued ill-health.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30, Mr. A. Vout Peters. March 23rd, Dr. W. J. Vanstone. See front page.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11 and 6.30, Mr. Percy Street. Wednesday, March 19th, 7.30, Mrs. Mervyn.

Lewisham.—The Priory, High-street.—6.30, Mrs. E. Neville.

Harrow and Wealdstone.—Gayton Rooms, Station-road, Harrow-on-the-Hill.—6.30, Mr. A. J. Maskell.

Camberwell, Masonic Hall.—11, church service; 6.30, Miss Ellen Conroy, M.A. 23rd, 6.30, Mrs. Cannock.

Croydon.—117b, High-street.—Services at 11 a.m. and 6.30 p.m.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mrs. Jennie Walker, addresses.

Walthamstow.—342, Hoe-street.—7 p.m., address by Mr. Davis, clairvoyance by Mrs. Pulham.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, Circle Service; 6.30, Mrs. Podmore. 20th, 8.15, Mr. and Mrs. Pulham.

Kingston-on-Thames.—Bishop's Hall.—6.30, Mr. Hunt, address. Wednesday, 7.30, Mrs. Crowder, address and clairvoyance.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mr. H. Boddington, address. Wednesday, 8, Mrs. E. Marriott, address and clairvoyance.

Holloway.—Grovedale Hall (near Highgate Tube Station).—11.15, Mr. and Mrs. E. J. Pulham; 3, Lyceum; 7, meeting conducted by L.L.D. Council, Mr. J. Forsyth presiding. Wednesday, 19th, Mrs. Mary Gordon.

Brighton.—Windsor Hall, Windsor-street.—Mr. Alfred Punter, addresses and descriptions, 11.15, Windsor Hall; 7, Athenaeum Hall, North-street; 3, Lyceum. Monday, 8, healing circle. Wednesday, 8, public meeting.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, and Monday, 7.45, Mrs. Marriott, addresses and clairvoyance. Tuesday, 7.45, lecture, "Astrology," Miss Samson. Thursday, 7.45, enquirers' questions and clairvoyance. Friday, Guild

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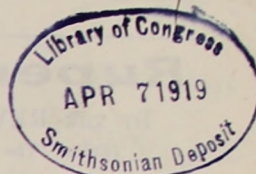
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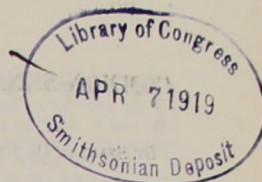
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NOTES BY THE WAY.

The old order is passing with many a pang, and all the futility of a struggle against overwhelming forces. We are witnessing the spectacle of a great disintegration—the dissolution of an ancient scheme of things that has served its turn, but is not to be got rid of without an immense amount of riving, cracking and grinding; old bonds and clasps and rivets are parting with many a vicious snap. The ancient things uprooted shriek, as the mandrake is fabled to do when it is torn out of the earth. It is the same everywhere we look. If we survey the ground covered by the influence of our "New Revelation" similar portents are visible. The opposition which faces us looks formidable and menacing until closely inspected, and then we see eloquent signs of its weakness: it is flurried, is passionate. Here, wrought to a frenzy of hatred, an angry writer tells his readers that the idea of spirit intercourse is not one for argument. Every healthy mind will repudiate the thing and trample on it without debate as something opposed to human reason and dignity! A scientist throwing science, accuracy and the judicial method of inquiry to the winds in his passion utters statements so reckless and wide of the truth that it is found that even some of the least informed and unscientific of his readers can put him to confusion. It is all very edifying, significant and instructive.

* * *

It is not easy to gain a fairly correct estimate of the nature of the struggle unless one can take a wide view embracing many regions of inquiry. Observation of a single section or even two or three sections is likely to be misleading. We observe a furious onslaught on professional mediums and the evidences derived from physical phenomena. How little they know of the question who know it only in these aspects! All over the country thousands of people have tested the subject in their own family privacy and gained tangible results, and all the vociferous hootings and yellings, as of a raucous blast of steam whistles, in the Press, leave them cold except that perhaps they wonder at the general imbecility of the proceedings. A thousand Mrs. Partingtons are engaged with their egregious mops trying to keep out the Atlantic. For the tide is coming in at a great rate, and many stranded argosies will soon be able to put to sea on those new adventures which mean so much to the future of the race. For let there be no mistake as to the colossal importance of the question. There is a temptation at times to regard psychical science as one amongst many other things of relative importance. That is the case, considering the subject as a science or mere branch of human knowledge. But it cannot be too often repeated that with the solution of the problem of death are bound up con-

siderations so vast that they will react on every other issue of human life from the highest to the lowest. It will give us a new world. Materialism, legitimate and useful in its place, had invaded the spiritual order, bringing war, poverty, disease, moral decay. It is now being cast out, and its struggle is that of a wounded dragon, filling the whole earth with clamour and convulsion.

* * *

Of late years great numbers of persons of superior intelligence and of that critical judgment which was so lacking in the earlier days of our subject, have taken up the serious study of the question. To those of them who have come in our way, we have had to explain that, although the subject is simple enough in its essential principles, there is a great amount of complexity in the investigation of the smaller questions. Indeed the pursuit of any one phase might well be a life work. We recommend to some who are equipped for the task by natural aptitude and experience a consideration of the psychology of the matter, because along that road lie so many of the perplexities that beset the inquirer. We hold, as a result of much study and experience, that the sources of a large proportion of the confusion and misdirection are to be looked for in the minds of the mediums and investigators and not anywhere outside. Unhealthy pathological or psychological states, combined with undeveloped mediumship and slovenly methods, are accountable, in our view, for a great deal that is loosely attributed to disorderly spirit influences.

"THE LIGHT OF OTHER DAYS."

(FROM "LIGHT" OF MARCH 23RD, 1889.)

DECEASE OF SAMUEL CARTER HALL.—One of the oldest journalists, and one of the oldest and staunchest Spiritualists, has been relieved of the burden of flesh, which he has borne for eighty-eight years. The "Times," the "Daily News," the "Standard," and other journals mention Mr. Hall's literary labours, his vast circle of acquaintances amongst men of letters, his advocacy of the cause of temperance; but they do not notice what was unquestionably the chief characteristic of the man. He was an uncompromising Spiritualist. In season and out of season both he and his wife gave testimony to their faith and reason for it. Mr. S. C. Hall lived, since his wife was removed from him, in the full consciousness of communion with her. From that conviction he never wavered: and in that faith, firm and assured, he rejoined her. Peace to their honoured names.

Some more than ordinary lunatics have been in conference and have decided that the world is to come to an end on March 5th, 1896, at twenty minutes to one. It is well to be precise. Let us hope that these prophets will come to an end before the world. (From "Jottings.")

L.S.A. SOCIAL MEETING.—It was encouraging to see so large an attendance at the social gathering of the L.S.A. on Thursday evening, the 13th inst. The address given by the author of "I Heard a Voice" was an excellent rejoinder to some of the criticisms levelled at our movement and was greatly appreciated by the audience, some of its more effective points being greeted with hearty applause. We hope to give an extended notice of "A King's Counsel's" remarks in our next issue. The musical contributions, which afforded much pleasure, consisted of three brilliant pianoforte selections—"Arabesque" (Debussy), by Mrs. Hervey Webb, and "Polonaise" (Liszt), and No. 1 of Mendelssohn's "Songs Without Words," by Mr. H. M. Field.

COMMON-SENSE SPIRITUALISM: TWO SYMPOSIA.

By STANLEY DE BRATH, M.Inst.C.E. ("V.C. Desertis").

(Continued from page 82.)

PHYSICIAN. Of course completely open relations might be great joy or great pain. We find it so already—to have one woman know our every thought may be happiness; with another, a torment. After all, we need only have no squalid thoughts. That might even improve our relations here.

ARTIST. But it is all a guess. (Turning to the ENGINEER.) What have you got from it all? Could you not have gained your knowledge from other sources? I detest this spookery; it is so childish and futile.

ENGINEER. I have gained this: That heredity and environment are not forces, but the limitations placed on the growing soul by the consequences of remote and recent acts, both its own and those of others; that each act of ours goes to form a part of the environment that we create for ourselves and our children; that this growing soul is the real Self, of which the visible personality is the mask; that at death it is freed from the body, but not otherwise much altered; that it is then seen exactly as it is; that there is no penalty for past acts other than the condition into which those acts have led ourselves and others (which, by the way, is quite penalty enough); that in the after-life the same forces of attraction and repulsion operate as they do here, but, owing to the telepathic conditions, much more powerfully—like going to like: that selfishness makes a terrible loneliness, and materialism makes blindness to realities: that those we have loved and lost, love us still and follow our lives with the same affection and much more insight than they had here: that there is no breach of continuity between this life and the next—one principle being common to both; it has given me a consistent interpretation to life, and has revealed Law as sure in the meta-physical as in the physical domain. And last, but not least, it has for me abolished for ever all doctrinal controversy and given me peace of mind. I don't find this childish or futile; it gives consistency.

P. Our Artist friend will not be satisfied with that. You see, "he believes in most of the creeds and all the heresies!" (Protests from the Artist.) Oh yes, he does! Because he sees in each a beautiful idea. Mere consistency does not trouble him more than it troubled the editors of Genesis: he says, "Consistency is for the ignorant." And you are, you say, aiming at consistency. You divide Truth into truth of fact, truth of theory, and dramatic truth. But how is common-sense to distinguish what is true in fact from what is only dramatically true?

E. I grant that in many cases it cannot; but again in many cases it can. For instance, it can feel that there is much more in the story of Samson and Delilah than a mere record. But why "only"? To me dramatic truth means one example embodying a spiritual truth, which is true for ever in all its many manifestations. The consistency of meaning which runs through the two thousand years covered by the Bible shows to quite average common-sense that the great Drama is the action of the Spirit—the Power behind Evolution—on raw human material.

P. You have not answered my question, How is the average man to distinguish between facts and fiction, dramatic and beautiful perhaps, but still fiction?

A. Is there any need to?

E. That I take to be the province of the clergy who give their minds to that part of their task. Meanwhile each mind must do that for itself according to its lights, always remembering that no such distinction can be absolute. Some, like our Artist friend here, do not feel any such need—they feel that there is some underlying truth in all beautiful ideas, and don't care if it is put into words or not; in fact they would rather it were not.

A. Just so! Words only cause disputes. An idea should be expressed by a work of art. The San Sisto expresses one idea, a submarine another.

P. I am not going to follow your red-herring, and I repeat my question to our friend here: What are you going to say when you are up against such a direct question as—Was Jesus born of a Virgin or not? Is that drama, i.e., fiction, or is it fact?

E. Well, may I not say—I cannot tell, not having enough knowledge of what is possible? It is just these questions on which positive answers are impossible that needlessly divide men. But if I were asked to prove the "Divinity" of Christ, I should rest it, not on the Virgin Birth (to which Jesus never once alluded), nor on His miracles (which were proofs to those who saw them but difficulties to some of us who did not), but on His sayings:—"The Truth shall make you free"—"I am the Way, the Truth, and the Life; no man cometh to the Father but by Me"—"Lo, I am with you alway, even to the end of the age"—"If a man keep My saying he shall never taste of death." Have not these tremendous claims been verified? Do they not involve recognition of that paramount reality which gives the courage to deal masterfully with all conditions, and the knowledge that death is not the end of life, but an episode in it?

P. I stick to my point. Is it or is it not true?

E. You are pressing me for that valueless thing—an

opinion without the data, and I would much rather not reply; but if you must have an answer I say: The first Christian documents are the letters of St. Paul, written between A.D. 30 and A.D. 50, which speak little of the earth-life of Jesus, but much of the mystical and indwelling Spirit and of the Risen Christ. St. Mark's Gospel comes next, written, scholars tell us, about A.D. 50, obviously to St. Paul's Greek converts some idea of the earth-life of the Master. He does not mention the Virgin Birth. Either he had not heard of it (which seems unlikely) or he thought it wiser to say nothing. The gospel of the Beloved Disciple, whose home was shared by the Mother of the Lord, which is probably the last book of the New Testament in order of time, is equally silent; possibly because he thought the miracle too well known to need reaffirming, but possibly for quite other reasons. Personally, I feel that the Virgin Birth may be an expression in fact of the Lord's superhuman conception, or it may be the figure under which the human mind understands a divine sonship. It was no new idea in antiquity—Buddha, Plato, and even Alexander were all supposed to be so born. I simply don't know. All I object to is founding a belief in the ever-living Christ on a dogma which is incapable of proof or disproof.

SOLDIER. Yes; I agree. It is the present fact that matters, and there are many who could bear witness to the healing presence of the Living Christ. It is not what Jesus was, but what Christ is, that concerns us most to-day: if He is not a living leader and king, He is but a memory.

P. Then you think the physical resurrection is a fact?

S. I have seen the "materialised" forms of men and women who have "died," and I interpret the Resurrection by the facts I know. The accounts in the gospels—the sudden appearances and disappearances—even the materiality which convinced the sceptical Thomas—seem to me under the same laws as the things I have seen. If our small personal souls survive (and I know they do), then much more must He survive. That seems to me common-sense.

E. And so we come back to common-sense for the greater mystery of all! That is what I mean. Granted that the modern occult happenings are small. Of course they are small, because the actors and the occasions are small. But they are not insignificant—they signify much. Gravity is not insignificant because it gives form to the dewdrop as well as its orbit to the planet. They reveal laws under which souls can and do manifest in Time and Space. They give a glimpse of vast possibilities for a power too great to need special conditions.

P. (turning to the SOLDIER). Then you believe in miracles?

S. What is a miracle? Did not we learn at school that the word means only "something to wonder at"? If you mean an infraction of natural laws, I do not; if you mean "the action of unseen intelligent agents producing results to which known laws are inadequate," I do. But I dislike the word; it savours of old theories and "exceptions" to laws.

P. Bible miracles too?

S. Some of them, certainly; but not all. Miracles of healing have plenty of modern parallels.

P. That is mental suggestion.

S. Very likely; what in the gospels is called "faith." It seems curious that what is there so often stated to be the means of healing should be adduced to discredit the fact. But if mental suggestion can heal so rapidly, why do you not use it in your practice?

P. (with a laugh). Touché. But there is so much in the Bible that is legendary or contrary to known laws, and Biblical miracles must stand or fall together.

E. I don't see why they should. The Bible is not a book; it is a whole literature. If some of the miracles like Joshua's arrest of the sun (i.e., of the rotation of the earth) are contrary to known laws, and therefore quite impossible, and others are found to be in accord with psychic facts, why not accept the latter and reject the former? Is not the objection an echo of the discredited literal inspiration, which ignores the fact that the Old Testament was compiled, edited, and re-edited, between B.C. 450 and B.C. 150? For my own part I think we shall see in our own day a vindication of much that is at present mysterious. Events are moving in a very interesting manner. Thirty or more years ago I read a book by Dr. Grattan Guinness, called "The Approaching End of the Age." Anyone can refer to it and its date of publication. It was disfigured by much theological bias, but the author showed that by the year-day system of interpretation, the years through which we are now passing would be the birth-throes of a New Age. He gave 1919 as the opening year of a new order of things. It would be curious if the typical nature of Hebrew institutions and the general inspiration of the two most discredited books of the Bible (Daniel and Apocalypse) should be vindicated by undeniable modern facts.

P. Well, we shall see. *Qui vivra, verra.*

The party broke up, and the wife turned to the writer—"We are fortunate in our friends; the Artist worships Beauty; the Physician, Truth; and the Soldier, Goodness."

"Yes," said the writer, "but no one would be more astonished than the Soldier to hear you. He thinks only of Duty, and rarely speaks even of that."

"No doubt," she rejoined, "and is it not the height of goodness to be unconscious of itself? If the man who went through the retreat from Mons, and rescued a comrade under

spraying machine-gun fire, and is only aware that he did his duty and never thought of doing less, is not a worshipper of goodness, I don't know who is."

"Perhaps that takes him further than any of us."
"It does. His battalion would fall to a man rather than fail him. Why? Because however tired himself he will not rest till he has seen every man provided for: because though he can be stern to his men, he has never been unjust, or overbearing, or rude, to any of them; because they know he feels for them and with them. If this is not Love and Goodness, what is? Love does not talk, it acts, and is ever nearly inarticulate. 'He that loveth is born of God, and knoweth God.' He is the man of action; what would you have him say?"

"Why, nothing! For in the long run actions speak louder than words; but in daily life they are nearly always misunderstood at the moment. But I think you understand what I wish to express."

"Of course I do. You mean what Browning meant when he wrote—

So now I conclude. All's Love but all's Law.

I have gained a whole world where a dewdrop was asked.

You mean that the Law of Consequences is as invariable for the results of good as for the results of evil; you mean that the more justice there is in the world, the less cause for strife. You mean that if the pain produced by human ignorance and human wrong were abolished, the remainder which is inseparable from material existence would be no more than is necessary to develop character, and that 'death' would be merely happy transition. You mean that this change of individual hearts is, by natural law, the only possible remedy for the sickness of the world, and is the creedless Christianity of Christ, the ever-living King."

"Yes, my mate," said the writer, "I mean just that, and something more. The nineteenth century opened with Dalton's discovery of the atom as the basis of chemical science. On that theory all subsequent advances took place. The thousand processes used by civilisation are all of them direct results from that master-principle. Every branch of physical science is closely connected with the truth of the Atomic Theory; it is on the postulate of the nature and grouping of atoms, that every new process from quinine sulphate to synthetic rubber and high explosive has been found. It has armed humanity with terrible instruments for peace and war, for good and evil. At its inception it was of course disregarded as a vagary of the scientific mind, of little interest even if true; the man in the street observes with arrogant ignorance that students of Nature are always running after theories with no money in them. The twentieth century opens with the discovery of the electron. The average man scoffs at the idea that the 'indivisible atom'—ten thousand times too minute to be seen under any microscope—can be proved to be a nucleus of positive electricity with negative electrons, a thousand times smaller still, revolving about it with planetary speeds—being in fact a miniature solar system. The man of 1918 repeats the man of Dalton's time. How can such a thing possibly be proved! It must be a fantastic guess! and what is the use of it anyhow? He is quite unaware that chemically produced electricity is but the escape of perhaps .001 per cent. of these electrons; and, thanks to the neglect of science in our schools, he does not even understand wherein scientific proof consists. It has recently been shown to be probable that all the varieties of chemical atoms are produced by successive additions of one or more electro-ionic units to the primitive type—the hydrogen atom. Be that as it may, nothing is more sure than that the release of all the electrons in even so small a mass as a single drop of water would give more power than the broadside of a battleship.

"The secret, how to release this power by the 'atomic engine' must and will be solved in the near future. It turned to the uses of war it will give effects such as were anticipated by the prescient genius of Lytton ('The Coming Race') and of Mr. H. G. Wells ('The War of the Worlds'), a single ray may in sober fact be swept over a city and annihilate all its life. If turned to the uses of peace it will give a source of power which will reduce all our present engines to children's toys. In the hands of human devils such as those who by the allurements of the lust of gain have directed the energies of an industrious people to a war of insensate ambition, the new power may even involve the suicide of the white race. It will involve that suicide, unless it is directed by the temper of forbearance, goodwill and co-operation—that is by the Spirit of Love. Such powers will be an immense danger unless in the hands of those who will use these vast energies neither for the enrichment of individuals nor for the destruction of their fellows. It must be in the hands of just and unselfish democracies. Fair play and vital religion can alone avert fatal quarrels. The temper must be that

Making sure to each his own, that he reap where he have sown,

By the peace among our peoples let men know we serve the Lord.

But in the hands of a democracy which can see nothing but the conflicts of Capital and Labour for spoils it may be the precursor of horrors which will make this war seem small.

"If they are to be avoided—if this war is to end war,

in Europe at least—the will to justice and co-operation must come first; and it can come in no other way than by the change of individual hearts; for public opinion is but the resultant thinking of average men and women. The change must come by the recognition of the world of Spirit as directing the world of Energy, which in its turn rules the world of Matter. This depends on the certain knowledge that the world of Spirit is a reality; and that supplies a reason for the scientific examination of the Spiritualist phenomena. They may be futile, or even dangerous, amusements, according to the use that is made of them, but they contain the germ of knowledge which will finally unify Religion and Science."

(To be continued.)

DOCTRINE AND DEMONSTRATION.

THE ÆOLIAN HALL MEETING.

From the point of view of the interest excited, the meeting on the evening of the 10th inst at the Æolian Hall in New Bond Street, may be pronounced a success, the large hall being well filled and the proceedings followed with marked attention. The Battersea Spiritualist Society, under whose auspices the gathering was held, and whose president, Mr. Percy Smyth, occupied the chair, may therefore be congratulated on the result of their enterprise. In his opening remarks, Mr. Smyth emphasised the importance of serious investigation. We must, he said, realise, with Ruskin, that if we want knowledge we must toil for it. Those who had had the greatest experience readily admitted that there was still much to be learned, but if Spiritualists could bring more closely home to men and women the knowledge they had already gained and help them to realise that, whatever their position in life, their birthright was happiness, they would be doing a noble work.

The speaker of the evening, the Rev. F. Fielding-Ould, began his address by declaring that Spiritualism—speaking as it did of man's eternal destiny and welfare, and answering questions which had puzzled men from the beginning of the world—possessed an importance which it was impossible to exaggerate. He (the speaker) regarded the facts of Spiritualism as fully established. To him, the most important thing was the teaching to which the phenomena called attention. It had reference to the great eternal Spirit we called God, to man's strict accountability, the inevitable consequences of his actions and the immense importance of character. Mr. Fielding-Ould related one remarkable incident which had come within his own knowledge. It occurred only last December. A Roman Catholic priest unexpectedly visited a sick lady and confessed her just before she died. Asked how it was that he arrived so opportunely, he replied that he came in answer to a telephone message, and he was greatly astonished to receive an assurance, confirmed by his subsequent inquiries, that no such message had been sent. That was a clear case of action either on the part of the spirit of the dying woman herself or of some angel friend on her behalf. The Church knew all about the phenomena of Spiritualism, but viewed its teaching with a distrust due partly to jealousy and partly to the fact that her own doctrines were fixed and formulated. They were the result of a long and passionate search for truth, and it was right that they should be guarded with care. We should think twice or even thrice before throwing over teachings which came to us with so great a weight of authority. We must not accept as the truth of God everything we heard from someone who happened to have quitted this life. One could not overestimate the importance of a right belief. Spiritualism was a good thing in many ways—he knew many people who had been converted from agnosticism by its means—but, like all good things, it might be misused. There was a danger lest, puffed up, we should reject the fundamental doctrines of the Christian faith. Mixed with much good and high teaching from the other side we might get inadequate conceptions and honest errors. It was as though we opened the front door of our house and listened to everything that passed. How were we to avoid evil? By high aspirations. A refined realisation of the true and the false only went with a holy life. "Do the will of God and you shall know of the doctrine." Spiritualism was not a substitute for Christianity. It reaffirmed religion, and religion was the progressive knowledge of God. He was a Spiritualist not because he wanted to get in touch with dead friends, but because Spiritualism strengthened faith, turned hope to certainty and put love back in the old place where Jesus Christ put it.

Mr. Tom Tyrrell then gave some nineteen or twenty clairvoyant descriptions, accompanying them, in many cases, with the name and, sometimes, even the one-time residence of the departed friend or relative described. In a large number of instances the description was recognised, though not always by the person to whom it was specially addressed. Mr. Tyrrell would probably have been more successful but for the fact that he was only newly arrived from a long railway journey from the North and was evidently very tired.

By way of prelude to the meeting, Mr. Alfred Clegg gave a beautiful organ recital and, later in the evening, the audience was treated to two solos, rendered with much musical feeling and expression—"The Better Land," by Miss Queenie Braund, and "Arm, arm, ye Brave" (from "Judas Macabean"), by Mr. Richard Farmer.

D.R.

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PSYCHIC SCIENCE. THE PRESS AND THE PUBLIC.

A great deal of valuable emotion and brain tissue has been and is being wasted over this question of physical phenomena in connection with the Welsh collier medium. Life is too precious to be frittered away in this fashion. There is a right and a wrong way of doing things, and in this instance we have seen an obstinate persistence in entirely wrong methods, which lead nowhere except to confusion and distraction.

The "Daily Express" says that the result of the test séance with the medium Thomas is to show that there is "no evidence of any supernatural power." Nobody but a fool looks for any evidence of the "supernatural" anywhere. Whatever powers and forces there are in Nature must obviously be natural. The only suggestion of anything supernatural we have seen in life is the almost supernatural want of elementary common-sense in the popular investigation of the reality of psychic phenomena. If a man seriously wants to discover the facts he can do so by consulting the records and testimonies of authorities—their names have been repeated in the Press almost *ad nauseam*. If he regards himself (as some do) as the only satisfactory authority on the question, then it is open to him to go seriously to work and investigate the question in his own domestic circle, just as hundreds of others have done, and then there can be no question of fraudulent mediums, conjurers, and all the other red herrings so sedulously trailed across the path of investigation.

We who have given years of careful and painstaking study to the question have arrived at certain conclusions, and we recognise, therefore, that we cannot speak with the same freedom and assurance as those who, knowing just nothing at all, are untrammelled by any sense of responsibility or limitation of knowledge. We know there is a force or power associated with certain human beings, not yet properly understood, more or less capricious, but capable of use as a method of demonstrating the existence of intelligence apart from the human experimenters. The evidence is piled up in many volumes: it is attested by the experiments of thousands of people ranging from eminent scholars and scientists to the ordinary Smiths and Joneses of the community.

Of course there are many persons who are totally unaware of the fact, and seem to feel a sense of injury about it. They passionately repudiate the matter, and appear to labour under the delusion that it is somebody's duty to convince them on pain of their severe displeasure. They vociferate denials and hurl abuse right and left. Of course it is very serious. Obviously the whole cosmic scheme ought to stop until they have had the matter explained to them and given it their solemn imprimatur. We have met them often and had to explain (politely, of course) that it did not really matter a straw whether they believed or not. Their disbelief was their affair, not ours.

All we know is that the question is not to be decided by a general inquisition of newspapers or a whole universe of conjuring entertainments. It can only be settled by serious and scientific study and experiment by people who are willing to abide by the logic of facts.

The "Daily Express" inquiry was by the method of a dark séance held under conditions practically fatal to any possibility of success. We of *LIGHT* have for years discountenanced the method of the dark séance as a public means of inquiry. It is open to the gravest objections—a fertile source of dissatisfaction, misunderstanding and disputation. It is little better than a *cul de sac* as a method of getting anywhere.

Whether the medium, Will Thomas, was well advised in consenting to such a method of vindicating his genuineness is an open question. It was probably a rash proceeding; but it is no affair of ours. The results at best were dubious. That anything at all, doubtful or otherwise, was elicited rather surprised us. We were inclined to anticipate a complete blank in a mixed assembly, some of whom were frankly hostile and contemptuous. However, we noted that the medium and his brother were healthy, "hefty" young miners with very little of gossamer fragility about them, and they appeared to be fairly confident of a successful issue. They struck us as honest, good-hearted, simple minded men, desirous of vindicating their good faith and the reality of the mediumship possessed by one of them. The net result, after some hours of strenuous sitting and singing, was the alleged removal of a metal spring bangle from the medium's arm, but as nobody saw it on his arm before the proceedings commenced, it cannot in strictness be admitted; the removal of a button or medallion from the medium's coat, too trifling an episode to rank as evidence; finally there was the removal of his braces, but as no one could swear he had them on at the time, that also was dismissed as of no particular account. Then several people thought they saw a figure move to and fro in the circle. We did not see this ourselves, and no doubt those who did would be at once classed as Spiritualists, and their evidence discounted. For it is quite understood by this time in newspaper offices and elsewhere that what the Spiritualist says is like what the soldier said—it is "not evidence."

We were sorry for the brothers—they are good fellows enough; kindly, unsophisticated souls. Of their *bona fides* and of the reality of Will Thomas's mediumship we have no doubt whatever, having some previous experiences of the latter under better conditions.

All these excursions and alarms in the Press, the torrent of Press cuttings which descends upon us like kind of murky snow, the deluge of correspondence imploring us to answer all kinds of silly opinions and ignorant attacks—these things are rather wearing to one's patience. We would much prefer to look on and deal only with the people who are serious in desiring more information, and have no axes to grind, and no private ends to serve. We are frankly tired of the *gob-mouche*, and of that peculiar type of person who thinks that a fact cannot be a fact if he has not heard of it and given it his approval. Most of all, we are weary of the vacuous people who air their opinions in the Press, having apparently not the remotest idea of what they are talking about. It is about as valuable as an office boy's opinion on the structure of the atom. However, it is apparently what a section of the public want, and they are quite welcome to it so far as we are concerned.

To put the matter in a nutshell, John Bull is vulgarly speaking, "up against" a new idea, which he regards very much as he regards the influenza germ—something to be sneezed out or otherwise got rid of. He is not fond of new ideas—he never was. It almost needs the use of a surgical instrument. Perhaps the present clamour will do something to accustom him to the innovation. Some little residuum in the way of a faint mental impression will be left. He is told that there is scientific evidence for a life after death and is very much annoyed about it.

Of course, being only human, we may be on the wrong tack and have to admit that, after all, we have only got evidence of a new force or power not previously cognised by Science. So far as human knowledge and certitude can go we feel we have the true solution and that we are really in contact with departed humanity on another plane of natural evolution.

But as we do not want to nourish any delusions, we are quite content that our critics shall hammer and pound and pulverise and denounce and deride to their hearts' content. If they are wrong they will find it out in due time. If they are right, then they will have done us a service and destroyed a delusion. So far, however, they have had little success, and there are

eloquent signs that they are aware of having embarked on a hopeless task. We who have tested our position in every imaginable way await the issue with confidence. We have added to our faith knowledge, and can remain tranquil whatever befall.

FROM THE LIGHTHOUSE WINDOW.

Even with a journalism abbreviated by a general dearth of materials, it is impossible to keep abreast of the Press references to our subject. We can only take stock of a few of the more important. It is noticeable that the favourable allusions proceed almost entirely from those who have made themselves acquainted with the matter and who know what they are writing about.

In the "Daily Sketch" of the 11th inst. "Rita"—Mrs. Desmond Humphreys—writes in defence of Spiritualism, and explains some things that puzzle the unthinking. Of the knock or rap she remarks quite aptly that it is the usual method by which we make our presence known on paying a visit "on this material plane." Of course, the grade of intelligence that requires to have this simple matter explained to it reflects severely on the educational methods of the last few generations. Mrs. Humphreys points out, also, that "Our ecclesiastical friends who have got devils on the brain forget that the whole Christian faith . . . is based on spiritualistic phenomena of one kind or other—visions, speaking with tongues, levitation, materialisation, trance, etc."

In the same journal of the 15th, Miss Lind-af-Hageby, has a brightly-written article, "Do the dead live—and speak?" in the course of which she says, "Apart from the froth and frivolities of those who play with ghosts as they would play with God—had they the chance—there is evidence of the growing interest in Spiritualism throughout the world to-day," and she adds: "I am not only absolutely convinced of the possibility of communicating with the so-called dead; I firmly believe that higher human faculties are in process of development which will some day make such communication a perfectly normal and ordinary occurrence." Miss Lind mentions that she has been a student of Spiritualism for some twenty years. The article is accompanied by an alleged photograph, of which we could only say, with the Prince of Arragon in "The Merchant of Venice," "How much unlike art thou to Portia!"

We gather from various pontifical statements on the subject of Spiritualism by leading members of the opposition, that any evidence on the question is suspect if it comes from a Spiritualist. Now the law accepts testimony from the supporters as well as the opponents of any disputed case. And we have it on the authority of Mr. Bumble and many others that "the law is an ass." Can it be that the critics of Spiritualism do not come up to the level of this humble quadruped?

Some observant detective, perhaps fortified by a little Pelmanism, was badly needed at the "Daily Express" "test" séance. Although the medium's thumbs were tightly tied together, a spring bangle was, to all appearance, taken from his arm, but as the search committee had not observed whether he had a bangle on his arm or not, the matter was left in doubt. When his braces also were removed and thrown out into the lap of one of the sitters, once more a blank was drawn, for the observers were unable to testify that he had his braces on at the beginning of the séance. For these lapses of observation, of course, the medium had to suffer, but the whole business was conducted with grave defects of method, to say nothing of the subtler side of the proposition, which concerns mental forces, sympathies and antipathies.

The "Evening Standard," which has given considerable attention to the subject of psychic phenomena, has published a proposal by Sir Arthur Conan Doyle (made to Mr. Ulysses Rogers, a representative of the journal, in an interview), that six newspapers—the "Evening Standard," the "Daily Sketch," "Daily Express," "Daily Mail," "Evening News" and "Daily Chronicle" shall send representatives for the purpose of considering a sheaf of correspondence in his possession. This correspondence consists of some thirty letters from various people who have visited Mrs. B., a well-known medium, and received what is regarded as conclusive evidence that they were actually in communication with departed friends.

The "Evening Standard" has (as already indicated) published many articles, letters and interviews on Spiritualism. Amongst these are an interview with Mrs. B. (referred to above) by a representative of the journal, who admits that he received some arresting results, and a brief interview with the Rev. F. Fielding-Ould, who is reported as saying that he re-

gards the facts as proved beyond a shadow of doubt, which, of course, we already knew to be his position. He is also stated to have said, "The Church is not astonished or alarmed at the phenomena, but she looks with the utmost distrust at much of the teaching which is given." To our thinking, this movement of modern Spiritualism has been raised up because the Church has failed in its duty. When a truth is neglected or cast out by those appointed to be its custodians or exponents it has a way of coming in from outside, often in a very barbarous and menacing shape for the confusion of those who failed in their duty towards it. Orthodox medicine failing in the same way to recognize the spiritual method, finds itself to-day similarly confronted with Christian Science, New Thought, and a host of other unorthodox healing cults. "God fulfils himself in many ways," and the balance of Nature is always redressed.

The torrent of Press allusions is now growing so formidable as to be beyond all possibility of handling, even if it were necessary. Fortunately, it is not necessary. Many of them are, of course, hostile, which we don't mind. What we do object to is the uninstructed character of a great deal of the criticism. It is ignorant and bumptious to the last degree, and consequently not flattering to the general intelligence; the catchpenny and claptrap element is, of course, also noticeable. But, on the whole, and we speak with some experience of the past, the general level is higher than of old, and many letters and articles are such as we could never have looked for a generation ago. They are the productions of intelligent students of the matter, who can testify to what they know. They are really the only people worthy of any serious attention. We except, of course, the people who sincerely want to know, and who admit their ignorance. They can be taught. But the obstructionist must be left to his own devices. To argue with him is merely to flatter his vanity and minister to his personal ends, which are usually either malice or a desire for notoriety.

The energy of the president of the S.N.U., Mr. Ernest W. Oaten, is to be envied. The last fortnight in February (16th to 30th) he spent in touring South Wales—conducting Sunday services, addressing public meetings and giving lantern lectures on spirit photography. The towns visited included Cardiff, Swansea, Ystrad, Port Talbot, Caerlan, Maisteg, Pontypridd, Penrhiwceiber, Merthyr, Barry and Tredegar. Mr. Oaten met everywhere with a courteous reception; many of the clergy attended his week-night meetings, and his audiences were often large—sometimes even crowded—and always deeply interested.

The "Sunday Express" of the 16th inst. publishes an interview with "The Great Raymond," a "clever exponent of legerdemain," who told the interviewer: "I have seen things at séances that it is impossible for me to explain away, and I doubt if any other person could." So now we can breathe more freely. But let the "Great Raymond" have a care. To testify to the existence of a fact in quarters where the fact is unwelcome, is to convict oneself of bias, credulity, emotionalism, weakness of will or judgment and other defects from all which the opponents of the fact are, of course, quite free. They have said so themselves.

From the same journal we learn that at the request of the Rev. J. B. Rattenbury, superintendent of the West London Mission, Sir Henry Lunn is giving a series of addresses on Spiritualism at Warwick-gardens Chapel on Sunday evenings at 6.30. "Sir Henry has announced that he intends to devote his energies to propagating Spiritualism, and he is lecturing gratuitously."

NAPOLEON AND THE MUSIC HALL ARTIST.

We take the following from the "Evening News":—

The latest contributor to the controversy on Sir Arthur Conan Doyle's spiritualistic séance at Cardiff is Mr. Leo Dryden, the music-hall artist.

"Last October," he writes to "The Evening News," "I received a 'spirit' message from Napoleon which I put into song form and sang with great success. The title of the song is 'The Spirit of Napoleon.' It predicted events that have taken place since I received the 'message.'"

"My latest prediction is that the system of government that Edward Bellamy advocated in his work 'Looking Backward' will be adopted in a very few years. The League of Nations is a step in that direction."

"I would put this question: How is it possible for an uneducated person to write, compose, and sing songs predicting forthcoming events unless inspired by an unseen force? And what is that force?"

"We are rather shy of the multitude of Napoleons, Shakespeares and other great names so freely quoted in these cases. They do not affect the reality of the psychic experience, but they seem to suggest an obscure psychological factor which needs close investigation by trained psychologists."

THE EVIDENCES OF SPIRIT RETURN.

FINAL EXTRACTS FROM AN INQUIRER'S NOTE BOOK.

• BY FRANK KNIGHT.

Looking again through the notes of my sittings with Mr. Aaron Wilkinson, from which I gave extracts in my articles in *LIGHT* of December 28th and January 18th, I find material for one or two more headings, and accordingly submit to the Editor what shall be my final contribution upon this subject.

I. Evidence that the communicators retain their earthly affections unimpaired.

(a) My sister-in-law, Mrs. Herbert Knight, has been present at the sittings occasionally. I know very little of her family history, and the persons mentioned in the following description were unknown to me.

Mrs. Herbert Knight's grandmother was stated to be present on one occasion, and her name was correctly given. The further statement was made, "I am her grandmother, not her *step*-grandmother."

I thus learnt for the first time that Mrs. Knight had had a *step*-grandmother.

At another sitting the *step*-grandmother manifested, giving her name, Sarah Rawson, correctly, and requesting that Mrs. Herbert Knight would at once go to see her Aunt Helen, who, it was said, was living alone, getting into years, and much in need of a little love and attention.

Many correct details were given about this Aunt Helen, and after the sitting I found that she had lived with Sarah Rawson, and had nursed her through her last illness. Sarah Rawson had evidently not forgotten this, and was still solicitous for Aunt Helen's happiness.

The next two incidents I mention seem to me rather impressive. I knew neither of the communicators concerned, but have verified the details. Unfortunately I do not feel justified in setting out all the particulars lest I should give pain to surviving relatives, who might possibly recognise them, if, by some remote chance, they read this article.

(b) My friend, Mr. Oddy, was present at a sitting, when a long communication was received for him. It was signed by initials recognised by him alone, and it purported to come from an acquaintance of his recently deceased; a married man, who had left a wife and two daughters.

The writer was apparently suffering from considerable distress of mind, and lamented that he had not earlier returned to consciousness on the other side. "All is so dark at home. In fact my home seems to have gone. Where are the girls, and what of her? If I could have opened up my mind sooner how much better it would have been." Other matter, too intimate for reproduction, followed.

It transpires that after this gentleman's death his family removed to another address. Apparently on returning to consciousness, the father had gone straight to his old home, to discover it dark and empty, and he was quite keenly distressed at his inability to find those he loved.

(c) My cousin, Alfred Thornes, who was killed in the war, has frequently appeared at these sittings. On a recent occasion the medium heard him say, "I have brought Johnson with me, and he wants to send a message to his wife."

Several identifying details followed in regard to Johnson, who was personally unknown to any of the sitters, though I had a vague idea that Alfred had had a friend named Johnson, but I did not know that he was married, or even that he was dead.

Enquiries which I have made confirm all the particulars given by Mr. Wilkinson, and have supplied me with an excellent reason for Mr. Johnson's desire to send a message to his wife.

II. Indications that the earthly homes of the deceased sometimes provide a link between them and us.

(a) My wife's family home is away in a country town some miles from our present address. She has been present at all my later sittings, but very little of interest has been obtained from her people.

The house in which she was brought up, and in which her mother still lives, was occupied many years ago by a family of the name of Verity, who were distant connections, and it is curious that we seldom have a sitting without some manifestation from one or another of the Verity family, in whom, to tell the truth, my wife is not greatly interested, and of whom I had never previously heard. Presumably the house is the connecting link.

(b) An old gentleman was described, who stated that he had died in the house where we were holding the sitting. He gave the name Edward Umpleby. I thought I knew all about the previous tenants of my home, and denied that anyone had died there, but I was mistaken. On inquiry I have discovered that Edward Umpleby knew better than I did where he had died.

III. Trivial touches, which help to prove identity.

It is a commonplace in psychical research that trivial details, correctly given, provide the best evidence of personal identity. I give here one or two instances of what I mean.

A man whom I had known very well was described. His full name and many identifying details were given, and it was stated, among other things, that he had died "a disappointed man."

Now he was in quite comfortable circumstances; had a

wife and grown-up family, all doing well. On the surface there was no reason whatever to suspect anything wrong, but I knew his life history, and I know that he was quite rightly described as "a disappointed man."

Another man described and named was stated to have been "a great autocrat." I have good reason to think that the medium was not aware that the gentleman he so described had been for a long number of years the headmaster of a public school, and that among his many good qualities he was famous as a splendid disciplinarian.

Two other examples may be given. An elderly man and his daughter were described and named correctly. They were neighbours of ours many years ago, and the medium was impressed to state that my mother had once given them financial help at a time of great stress.

This was true, but I am sure that the incident was known only to my mother, myself, and one other person, now deceased.

Another neighbour of thirty years ago, who could not give his own name, gave correctly the names of his father and mother, which I did not remember, but afterwards verified. The medium described him as "a very dressy young fellow," and it is a fact that his exquisite attire on all occasions is the outstanding feature of my memory of him.

Just a final word. If the reader cares to go again through the succession of incidents I have narrated in my three articles I think he must be impelled to some theory of supernatural power on the part of Mr. Wilkinson.

The supposition that the medium possessed normally acquired knowledge of the details is untenable. I could make this clear if I could give exhaustive particulars, but as to the nature of his supernatural power I leave the reader to determine for himself.

NOTE BY MR. J. ARTHUR HILL.

I have pleasure in confirming the above details and those of the two preceding articles. Mr. Knight took careful notes at all sittings, and I possess duplicates of all his records, sent to me within a day or two of each sitting. We also discussed, with such critical faculties as we possess (this is mock modesty, for we think extremely well of them) the various explanatory hypotheses; and we have arrived at the same conclusions.

A propos of the case in which a spirit returned to find his house dark and empty, I may say that I have had similar incidents in my own sittings. A few months ago there died an old friend of our family, who had read a little psychic literature but was not a Spiritualist and had never sat with a medium. I had never mentioned him to Mr. Wilkinson, and I do not believe that the latter knew of his existence or had ever heard his name. At a sitting two months after his death, he was described and named correctly, the medium seeing him quite distinctly, standing by the door with a walking-stick in his hand. Mr. Wilkinson felt that the old gentleman was rather puzzled at finding someone gone away, or his home broken up, or something of that sort. The facts were that the home *had* been broken up and that the daughter who lived with him had gone away; the house was empty, and remains so. It is curious that the spirit was puzzled, for it is pretty certain that he knew while alive that his daughter would go to a married brother or sister after his departure. However, perhaps he was only just waking up from the *post mortem* sleep, and had not quite realised the situation.

I had another similar case recently, concerning a man who had lived in a house belonging to me. Here again I have no reason to believe that the medium had ever heard of him. But the full name was given—with some difficulty—and a line of a certain hymn, this latter apparently for some special reason. The hymn turned out to have been a favourite of his, though I did not know anything about his preferences in that direction, and did not know the hymn. I hope to publish this case in full later on, for it is important as eliminating telepathy from the sitter. The spirit gave the medium an impression that his home had been broken up, which was true.

Apparently their first interest after waking up is to see how things are going on at the old place. This is natural enough, as a preliminary to further progress in the new conditions.

ERRATUM.—In the conversation between the Artist's wife and the Engineer in Mr. S. De Brath's Symposium last week (p. 82), we permitted the Engineer to attribute "Higher Aspects of Spiritualism" to Wallace, instead of to Stainton Moses, and to refer to Miss Dallas's book, "Across the Barrier," as "Across the Border." Exceptional pressure of work falling on an inadequate staff is our only excuse.

SIR ARTHUR CONAN DOYLE'S MEETINGS.—Mr. Ernest Oaten, who accompanied Sir Arthur on his recent tour, sends us the following list of towns and the numbers of the audiences addressed:—Cardiff, 1,200; Merthyr, 2,000; Newport, 1,500; Swansea, 2,500; Cheltenham, 1,000. Sir Arthur's next tour is as follows:—April 2nd, Darlington; 3rd, Gateshead-on-Tyne (Town Hall); 4th, Edinburgh (Usher Hall); 6th, Glasgow (St. Andrew's Hall); 9th, Liverpool (Philharmonic Hall).

THE GENESIS OF MODERN SPIRITUALISM.

THE TESTIMONY OF HORACE GREELEY.

By B. M. GODSAL (San Diego, California).

Let us not forget that March 31st is the birthday of modern Spiritualism. It is true that "Spiritualism" in the broad meaning of the term is coeval with humanity—it is true also that much of Christianity was taught in years B.C., but this does not lessen our appreciation of Christmas.

The fascinating story of the advent of our faith, in its modern form, is well told in a book that fully lives up to its long title: "Modern Spiritualism: Its Facts and Fanaticisms, its Consistencies and Contradictions," by E. W. Capron (Boston), 1855. This book should by all means be reprinted, because it is most informing, and open-minded, and frank about the early difficulties—to many of which we have since given names. Moreover, it does justice to the much-suffering mediums, and completely refutes, by original documents, calumnies that are actually repeated to-day. Books go out of print, but lies live on and seem never to lack tongues favourable to their reproduction.

Some day, when the various well-known incidents connected with this first communion between two worlds (under everyday conditions) stand out clearly in their just proportion, we shall appreciate the inherent beauty of the scene. No doubt an artist will arise capable of grouping into one picture all the attendant dwellers of various worlds, from the brightest angels of Heaven down to earth-bound spirits and the children of earth, and prove once more that "Beauty is truth, truth beauty." The story should certainly be re-read by Spiritualists because we possess no clearer evidence of direct spirit agency.

It is an error to suppose that the Fox mediums were at all pleased with the notoriety that had been thrust upon them, or that they derived anything from it, during the first six months at any rate, but trouble and financial loss. While the family prayed to be left in peace, the spirits kept urging them to make the facts known far and wide. This struggle with reluctant mediums reached a climax in the month of November, 1848, when after many warnings the spirits withdrew entirely. We are told that after the withdrawal—"for the first three or four days the mediums continued their stoicism; but they soon began to realise their loss, and were affected even to tears when their friends called." So it happened that, when twelve days of complete silence had confirmed this repentant mood, and when the author and another old friend called at the mediums' home and asked the spirits as an especial favour to rap for them, "immediately they were greeted with a perfect shower of raps on the floor, the walls and the ceiling"—and this message was spelt out, "You all have a duty to perform! we want you to make this matter more public." To the reply that ridicule and abuse would be heaped upon them it was retorted, "That will be so much the better—your triumph will be so much the greater." And somewhat later the grand object of this long struggle against mortal fear and obstinacy was divulged through the same mediums: "It is to draw mankind together in harmony, and convince sceptics of the immortality of the soul."

In the spring of 1850 the Foxes were invited to New York, where they remained for two months giving public exhibitions—an event in the history of modern Spiritualism comparable to the arrival of St. Paul at Rome. And here a tribute should be paid to Horace Greeley, America's greatest editor, who at a time when every newspaper in the land was denouncing what a New York paper called "the most superlatively silly, dishonest, immoral, blasphemous imposture ever set up among men" opened the columns of the "Tribune" to the representations of both sides impartially. Undoubtedly this helped the cause enormously—and at a time when it was in need of help. He was the first man to call upon the mediums in New York; and before they returned to Rochester he received them as guests in his own home. After their departure he published in his paper, over his own initials, a long testimony to the genuineness of the phenomena, from which, perhaps, even now, it might be well to quote:—

"Our own dwelling was among those they thus visited; not only submitting to, but courting, the fullest and keenest inquiry. We devoted what time we could spare, out of three days, to this subject; and it would be the basest cowardice not to say that we are convinced beyond a doubt of their perfect integrity and good faith. Whatever may be the origin or cause of the 'rappings' the ladies in whose presence they occur do not make them. We tested this thoroughly and to our entire satisfaction. How are they caused? . . . He must be well acquainted with the arcana of the universe who shall presume to decide that these manifestations are natural or supernatural. But if we were simply to print the questions we asked and the answers we received we should at once be accused of having done so to sustain the theory which regards these manifestations as the utterances of departed spirits.—H.G."

Our author's comment upon this is quite applicable to the present time:—

"This testimony was due to the Fox family, and was honourable to the independent and high-minded editor, who

dared to brave public opinion, and utter his convictions after a candid and patient investigation. Such a course presents a striking contrast to those lesser lights of the editorial profession who condemn without ever having investigated at all."

In England Spiritualism was for a long time condemned as a species of "Yankee notion." Spirits have explained that in order to break a road through to our world of sense it was necessary for them to commence operations in a small western settlement, because the mental attitude of Americans was favourable, in that they rather look for the unexpected to happen, and will investigate any new thing. Imagine the simple folk of an English village of those days suddenly changed into "spirit mediums" and charged to go forth and tell it to the world! Though the squire might not have known what to make of them, and though the rector might have desecrated the devil in them, still the last word would always have rested with the doctor, who no doubt would have tapped his forehead to indicate the seat of the trouble that would render their confinement in a lunatic asylum inevitable.

But supposing the planning angels had made a concession to our prejudices (if that were in fact possible) and the earliest manifestations had been restricted to high altars, with officiating bishops and priests for mediums, and the odour of sanctity as an essential condition, what a splendid start the new revelation would have made! Yes, and what a miserable finish there would be in store for it, when the human stock upon which the Divine word was engrafted went the way of all human institutions—to decay and death.

Evidently the good God does not graft His truth upon human organisations; rather it is we who insert our scions upon His truth. His hand sows seed, which for a season may be trodden under foot; so let us never feel ashamed of our lowly origin, but rather let it always impart its character to our philosophy. Nature is forever taking us down from our pinnacles—is unceasingly telling us that our conventional superiorities are valueless; but we cling to our easy virtues, and wonder why they receive no recognition from above, oblivious to the truth that as long as we get others to lift us above the grime of the world it is our own souls that receive the stain of it.

IS THE HOUR OF DEATH PREDETERMINED?

I am constrained to admit the strength of Mr. R. B. Sargeant's argument, and must confess that the catastrophes he supposes have all the appearance of genuine "accidents." We must, I think, take a wider view of Providence, which in its care of the individual will not be disconcerted by such a trifle as death. Let the special protection from wave and wheel, murder and microbe, be conceived of as accorded to those who have a work to do of sufficient importance to warrant their continued physical existence until it is accomplished. God can no doubt prevent our sailing in the ship which He foresees will sink, and will do so if there is any real benefit in our avoiding it. But is there any benefit? The good will gain by passing into the higher life, and the wicked, who must now give an account, will in the long run gain too. It is the people who are neither one thing nor the other, the immature, who are the difficulty; for them the premature passing seems unreasonable, a regrettable "accident" indeed, disorderly, irregular and not in accordance with design. "All things work together for good to them that love God"—but, then, how many love God? "Precious in the sight of the Lord is the death of His saints"—but how many are saints? As Lot was dragged out of falling Sodom by the spirit people (Gen. xix. 16) so some may have been, by a like agency, saved from Pompeii, San Francisco or Ypres.

F. FIELDING-OULD.

TRANSITION OF MRS. MARY DAVIES.

We have but just learned of the decease of Mrs. Mary Davies, the well-known medium and speaker, who passed away on Friday, the 7th inst., at a nursing home, from cancer. She had been ailing for some time previously. The body was cremated on Tuesday, the 11th inst., at Golder's Green, in the presence of some thirty friends and relatives. Mr. Ernest Beard conducted the service and made some impressive references to the earth life and work of the arisen spirit. There were many floral offerings, including one from the Marylebone Association, which has especial cause to appreciate Mrs. Davies' work as a speaker and clairvoyant on its platform. Indeed, as one of the Council of that Society wrote, "Mrs. Mary Davies has been a great help to the M.S.A. Her clairvoyant powers were always fittingly used from our platform and her assistance to inquirers was of great service. With many others we shall sorely miss this good worker." LIGHT joins sincerely in the expressions of regret and of sympathy with Mr. Davies.

We own to being a little disappointed that no information was received by us concerning the matter until nearly a week after Mrs. Davies had passed on. In the present deluge of Press allusions and discussion it is impossible for us, unaided, to keep abreast of all the events in the movement.

THE CHURCH AND RECONSTRUCTION.

By ELLIS G. ROBERTS, M.A. (OXON).

"V.C.D." has achieved a record. I trust he has also established a precedent. In his article on "The Church and Social Service" (LIGHT, p. 77), he has offered a criticism founded on personal, up-to-date knowledge, aimed at a real evil, and calculated to strengthen the hands of reformers within the Church itself instead of merely kindling irritating and otiose controversy. *O si sic omnes!*

The procedure he criticises is only too familiar to the much-enduring clergy. We are "cited" to "conferences" at a centre perhaps fifty or sixty miles from our homes. The meeting is opened with prayers for guidance. Archdeacon Arbuster, whose very considerable periphery, by the way, is encased in a tight-fitting suit of khaki, moves a cut-and-dried resolution. This is seconded at unlimited length by that notable Churchman, Sir Porcius Money-Bagge, who achieved fame by his corner in sausages, and supported by half-a-dozen gentlemen who have been well primed for the occasion. Robinson, late tutor of Trinity, makes some objections to the official scheme, but he is not in the know and thinkers are not men of a ready tongue, so he falls an easy victim to the sarcasms of the Rev. Athelstan Boshier, whose many disasters in the schools were compensated by his triumphs in the debating society of "Cats." And so we pass resolutions in favour of "Life and Liberty," or whatever may be the official panacea for the woes of creation, and we sing "The Church's One Foundation" very much out of time and tune. Then a jaded bishop, who since a hurried breakfast has endured seven or eight hours of oratory, rapidly pronounces a benediction and rushes away on a forty-miles' journey to open a gate—I mean, of course, to consecrate a memorial Lych-gate in the malodorous hamlet of Moreton-in-the Muddle.

No wonder that the unsophisticated layman regards such "devotions" as an insult to the Power to whom they are offered. They are one illustration among many of the utter unreality of so much of official religion. And it is at the unreality of the religionist that the Spiritualist should aim his blows, not at the genuine, if obsolete, beliefs of a generation which is extinct or passing away.

"V.C.D." is equally instructive in his practical suggestions. This is no time for building Lady Chapels. If the Church does not within a very short time recover a great deal of the spiritual power she has lost, then her ancient cathedrals will, ere long, be in the hands of Bolsheviks, or, at best, be museums under County Councils. The Church is in desperate plight. Her ablest men are fully aware of the fact, though the Arbusters and Money-Baggies are at present too much for them. The "Hereford Diocesan Magazine," which represents the views of one of the most scholarly chapters in England, deplors the fact that the Church has alienated and continues to alienate "persons of stalwart mind, unblemished record, and deep religious conviction." The Bishop of Manchester, distinguished alike as scholar and administrator, tells us frankly that "want of statesmanship has driven the Church of England on the rocks." He adds that her leaders are trying to rescue the ship "by the aid of compasses pointing in two directions." Such a situation is not to be remedied simply by bidding the crew sing "Yeo, heave ho," and by clamouring for five millions.

Bumptious officials of a Church in such deadly peril are certainly ill-advised to sneer at "revelations which come through automatic scribble and dislocated furniture." But there is a right and a wrong way of replying to such gimcrack gibes as these. "V.C.D." has chosen the right one. More power to his elbow!

PUBLIC TESTS: WHY THEY ARE OFTEN FUTILE.

"Old Fleet-Streeter" writes:—

"As with religious conviction, the truth of a spiritual world must be brought home to the heart and mind of the individual man or woman. It cannot be done by wholesale methods. I know several men who, like myself, are aware of the reality of physical phenomena. They have tested it, after which they have felt no further interest in the matter. All it has demonstrated to them is that physical phenomena are facts, but as to what these imply they are quite indifferent. They have taken a step in advance of the complete ignoramus who knows all about it without inquiry: but that is as far as they have gone. The fact is that a hostile investigator can always prove the matter to be a fraud if he wants to, by the simple process of destroying the conditions under which any evidential results can be obtained. The protagonists of Spiritualism, on the other hand, are handicapped by a complete inability to command results. All they can do is by care and pains to provide suitable conditions for those who sincerely desire to know the truth, and all these can be rendered completely futile by the interposition of some ill-disposed person who, by a mere twist of the finger, so to speak, can prevent himself or anybody else from getting any evidence whatever."

REDE well thyself that other folks canst rede,
And truth thee shall deliver, 'tis no drede.

—CHAUCER.

INDIAN MAGIC.

J. M. T., a lady who has lived in India, sends us the following description of a performance which impressed her even more than the mango and rope tricks, as the latter leave no traces behind and the "water chatty" trick does:—

"The conjurer squats himself down in front of your bungalow and spreads out his paraphernalia on the ground. He takes in his two hands an earthen pot, or 'chatty' (as it is called), quite round, like a big pumpkin, with a narrow, round neck, or mouth to it. He turns it upside down, and with his wand rattles the inside to show that it is empty, and from the sound and the fact of its being upside down resting on the stick, one knows that it is empty. He then puts it on the ground, when a bubbling of water comes out of the mouth. He holds up his wand and tells the water to cease flowing, and it does. Then he holds it perhaps on his shoulders or on his back or against his cheek and the bubbling overflow begins anew. He puts it down and perhaps proceeds to display some sleight of hand wonder, then returns to his 'chatty' and the bubbling overflow starts once more. When he goes not only is his skin wet, but a large pool of water is left in front of the house, which my little boys always gleefully examined when the conjurer was out of sight. All the spectators, natives and Europeans alike, exclaim after one of these visits, 'How is it done? How can he turn the pot upside down on his stick and yet keep the water in?' Persons acquainted with the Madras Presidency will be able to corroborate by their own experience the above account."

THE MEDIUM AND HIS CRITIC.

The following story reaches us concerning Mr. Tom Tyrrell, the famous provincial clairvoyant:—

On one occasion at a meeting at Warrington a local preacher interrupted Mr. Tyrrell in the course of his clairvoyant delineations with the remark: "It's all rubbish and guesswork!" Mr. Tyrrell retorted that he would willingly vacate his position on the platform and surrender it to the objector, who could then proceed to improvise descriptions himself. This challenge, however, the interrupter refused. The clairvoyant, remarking that he would deal with his critic later, proceeded with his descriptions. The man, who little expected what was coming, had not very long to wait. Suddenly addressing him, Mr. Tyrrell said: "There is a lady of about 73 building up beside you, who gives me the name of Jane Twist." The recipient of this statement was so taken aback that he ejaculated: "Why, that's my mother!" Mr. Tyrrell thereupon added that the lady had brought with her two gentlemen, Joseph and Edward, and his astonished critic, now completely disarmed, promptly claimed one of them as his father. The sequel of the story is that the whilom scoffer subsequently became a convinced Spiritualist.

THE SOUL AND NATURAL PHENOMENA.

Some mystical writers have traced a subtle connection between humanity and the convulsions of the physical world. Thus the following curious coincidence was noted in the "Times" of the 14th December last:—

"A somewhat strange coincidence has been noted in Jamaica, where, in the district of Portland, an earthquake on August 4th, 1914, preceded by a few hours the news of the declaration of war. On the morning of November 11th, 1918, an earthquake in the same area was felt, shortly before the report of the signing of the armistice arrived."

Another item bearing on the same idea is contained in a letter which lately reached us from a Newcastle contributor, M. M. H. This lady, an intelligent student of psychic problems, tells us that a few evenings previously she was visited by an old friend belonging to what the world calls "the humbler walks of life," who is a remarkable medium. After some chat on ordinary matters the visitor, passing under control, began to speak about the present terrible epidemic of "black sickness," stating that it was caused by the foul condition of the atmosphere, aggravated to some extent by the misuse of science. To the question whether it would soon pass away, she replied, "Not soon; it will go on floating about the world till it wears itself out." Asked if there was no remedy, she said, "Yes, from the earth, from the ground," and, stooping, lowered her arms to the ground and then raised them above her head, repeating the action two or three times. "How?" inquired M. M. H., and the answer was "Minerals." Our correspondent got nothing further in explanation till after her visitor had left, when she suddenly seemed to hear the word "Earthquake." The whole suggested to M. M. H. a prediction of a volcanic eruption, which seems to her a not unlikely event. We must be content to "wait and see."

We are informed of the death recently, in Paris, of Mr. Liddell Mathers, author of "The Kabala Unveiled," but at the time of writing have no further particulars.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W.1.—6.30, Dr. W. J. Vanstone. March 30th, Mrs. E. A. Cannock. See front page.

The London Spiritual Mission, 13, Pembroke-place, W.2.—11, Mr. E. W. Beard; 6.30, Mrs. Worthington. Wednesday, March 26th, 7.30, Mr. Thomas Ella.

Camberwell Masonic Hall.—11, church service; 6.30 Mrs. Cannock. 30th, 6.30, Mrs. Beaumont-Sigall.

Croydon.—117b, High-street.—11, Mr. Percy Scholey; 6.30, Mr. Robert King.

Harrow and Wealdstone.—Gayton Rooms, Station-road, Harrow-on-the-Hill.—6.30, Mrs. James Allen.

Kingston-on-Thames.—Bishop's Hall.—6.30, Miss Violet Burton, trance address.

Lewisham.—The Priory, High-street.—6.30, Mr. H. Boddington.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mr. P. R. Street.

Walthamstow.—342, Hoe-street.—7, Address and clairvoyance by Mr. Trinder.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle; 6.30, Mrs. Neville; cornet solo by Mr. W. T. Hedger. 27th, 8.15, Mrs. Bloodworth.

Holloway.—Grovevale Hall (near Highgate Tube Station).—11.15, address by Mr. Thos. Davis; 3, Lyceum; 7, Mrs. Crowder (late of Sheffield). Wednesday, Mr. W. J. Parry.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mr. R. G. Jones, address and clairvoyance. Wednesday, 8, Mrs. Cannock, address and clairvoyance.

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Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type. Sit, positive and negative alternately, secure against disturbance, in subdued light, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful seance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated, at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restriction on free communication. Let the Intelligence use its own means. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

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NOTES BY THE WAY.

At the time of writing the interest of the popular Press in our subject shows no signs of subsiding, and the activity under the surface is greater than ever before. To those of us who have seen this kind of thing many times before, it presents some familiar features. In some ways it is encouraging. The opposition is not so confident as of old, and it has manifestly diminished. And once more we observe that those who want the truth get it, and those who don't can always contrive to avoid it. There are few more futile tasks than trying to convince people who don't wish to be convinced. Take a little instance in the case of the stale objection, "Why do physical phenomena always take place in the dark?" On the argument being raised, someone replies that many of them have occurred, and still occur, in the light, and proceeds to explain why darkness is, in most instances, a necessary condition imposed by Nature. The very next time the subject crops up, the same objector will repeat the same objection in the same words, totally ignoring all that had been previously said. We have seen examples of this attitude over and over again, and realised that some critics do not write in any serious spirit—they simply want to obstruct a disagreeable truth and annoy those who champion it. Those motives are distinctly apparent to the observer who, having experience in controversial tactics, can look a little below the surface. Life is too short to be wasted in answering arguments entirely insincere, frivolous and perverse. In fine, while some people raise questions because they want to know, others raise them because they don't want to know, and find this a convenient way of keeping the subject at a distance. They have their reward.

A new book which we read through with great interest and pleasure is "A New Heaven," by the Hon. G. W. Russell, the New Zealand Minister of Internal Affairs and Public Health (not to be confused with the Right Hon. G. W. E. Russell, also an author, whose death was announced last week). Prefacing the work is an inscription by the author, "To the Mothers, Wives, Sisters and Sweethearts of Brave Men belonging to Britain and her Glorious Allies who have 'Gone West,'" in which he assures them that the men they loved are not dead, but live "in a nobler and better world, free from pain—a World of Great Ideals and Unlimited Opportunities." He assures the bereaved ones of the continued presence and help of their departed, who are oftentimes "with you and near you, watching with loving care, reading your thoughts and speaking to you." That conveys an idea of the standpoint of the author although it does not

disclose the nature of the book, which is a romance of life in the next world based on experiences in a dream, or rather trance. For aught we can tell to the contrary Mr. Russell may have drawn on his imagination for the striking pictures of life in the next world. But the things he describes and all the sentiments he expresses tally so curiously with communications from the spirit world that the result is arresting. "Spirit Telepathy and Prayer" is the title of one chapter which hardly sounds like fiction. But the whole tone of the author is so earnest and impressive as to suggest that he may simply be clothing real experiences and convictions in the "similitude of a dream." It is a striking book, and we shall return to it later.

* * *

"I was once at a meeting of the Spiritualist Alliance," writes Mr. Arthur Machen in the "Evening News," "and one of the speakers observed, quite seriously, how odd it was that 'spirit photographs' were rarely obtained under strict test conditions, but were frequently produced when no special precautions against fraud had been taken. This circumstance did not strike me as odd." That reminds us that a number of credulous (or incredulous?) people do not believe that Mr. Machen's now famous story, "The Bowmen," was his own invention. They could argue that it was not produced "under strict test conditions." If we say that having seen nothing but the story itself, we are, nevertheless, firmly convinced of the true authorship, will Mr. Machen accuse us of credulity? Some day he may go to a psychic photographer—a complete stranger—and obtain a portrait of some departed friend, clearly recognisable, and not a copy of any photograph taken in life. Many people have done so. There are other criteria of the genuineness of a thing than observation of the conditions of its production.

* * *

"Gerson" writes:—

I note from a recent article by Miss Evelyn Underhill that she regards high conceptions of a future life as being out of harmony with the idea of any perpetuation of the pleasanter features of earthly intercourse; and she quotes Mr. A. E. Waite as observing that the mystics are singularly uninterested in the question of reunion with departed friends—"they are concerned only with the union of the soul with God." To which I would reply that the really greater always includes the less. No man ever loved brother or sister, wife or child, the less for loving God. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" I would suggest that the kind of mysticism which excludes natural human affection, far from being a true "union of the soul with God," may be only a form of absorbed self-contemplation or introspection—unlovely and undesirable—not a spiritual expansion at all, but a contraction, a shutting up of the soul within itself. Fortunately such experiences as those narrated in *Light* by Mr. Frank Knight and duplicated in abundance by other investigators into our subject furnish abundant evidence, against which mere theorising is of no avail, that the ties of family affection do survive physical death.

SIR ARTHUR CONAN DOYLE'S CHALLENGE TO THE PRESS (referred to in last week's issue, page 93) has resulted in the visit to him of several representatives of daily papers, who publish accounts of the evidence he submitted in the letters received from persons who consulted the medium, Mrs. B. Our readers will doubtless have read the accounts of some of them, so a fuller reference here is unnecessary.

COMMON-SENSE SPIRITUALISM: TWO SYMPOSIA.

By STANLEY DE BRATH, M.Inst.C.E. ("V.C. Desertis").

(Continued from page 91.)

SYMPOSIUM II.

Once more the party met together at the house of the Engineer for a discussion on the vexed question. The artist was absent—he could not get over his dislike of the whole subject; and his place was taken by a Chaplain returned from the Front in Flanders. The Physician set the ball a-rolling.

PHYSICIAN: I have been looking over the books mentioned at our last meeting, and I certainly must admit that the evidence for a super-normal force is overwhelming, and that there can be no reasonable doubt that it is directed by intelligence of some sort, but I am by no means convinced that this intelligence proceeds from the spirits of those who have gone over from this life; in fact it obviously does not, in some cases.

ENGINEER: Well, I only say that I respectfully agree with Professor Hyslop that "there is not nearly as much evidence for telepathy between living persons as for spirit-intercourse," and that "the telepathic theory seems to be favoured mainly because it is supposed not to involve the credulity which spirit-intercourse is held to imply."

P. But why should the "messages" not proceed from the sub-conscious mind of the medium, or those of the sitters, or from both?

E. No doubt it sometimes does, and may often be tinged by them, but the messages themselves are the best answer to that. It would be extremely difficult, without making large additions to the known facts of telepathy, to make that theory cover such cases as those given by the Société Universelle d'Etudes Psychiques (Paris), in their issue of December, 1914, where parts of a message were given to one automatist in Paris, and parts to another automatist at Wimereux, near Boulogne, within the same hour—the two making no sense till combined. My objection to the theory is that it proves too much. The only authoritative version of it that I know is Mr. F. L. Rawson's statement, "Spiritualistic phenomena are produced by the sub-conscious mind of the medium, due to the fact (sic) that the sub-conscious mind of a man knows everything in the material world, and consequently can reproduce not only facts, but knowledge not even known to those present, if the conscious mind can be caused to vibrate synchronously with the sub-conscious mind." (!) I have not much respect either for the statement or the authority. Besides, you will agree that the burden of proof lies on those who put forward a theory.

P. Yes, I admit that, and I do not say it is so. But biologists are now inclined to refer what used to be called "instinct" in animals to sub-conscious mind, and to explain by it the homing instinct of birds, and many actions of animals, such as the extraordinary anatomical skill with which the Spheex wasp stings its prey exactly on the nerve-centre which paralyses only the motor nerves of the caterpillar it conveys to be the living food of its larva; and many other cases of unerring knowledge. If a semi-blind caterpillar and the blind Driver ant can proceed straight to distant sources of food, why should not the sub-conscious mind in man have access to information of which the conscious mind knows nothing?

E. It certainly may, for aught we know to the contrary; but if we agree that the whole subject is experimental, the holders of the theory must prove that it does. And I think it proves too much—it not only involves the enormous assumption of a practically omniscient sub-conscious mind, at the disposal of every half-educated medium, but it does not account for the exceedingly low, ignorant, occasionally dogmatic, and frequently untrue, nature of many quite genuine automatisms. Let us keep to the scientific theory, i.e., the simplest which covers the facts at present known. There may be a sub-conscious mind (which, apparently, has all, and much more than, the powers which are denied to the human spirit)—what the Theosophists call the Astral Memory or the Akashic record, but the spirit hypothesis is certainly more comprehensible, more in accordance with the evidence, and has much more practical bearings. I take it as a provisional hypothesis covering the facts, but limited severely by conditions not yet fully understood, and by the sub-consciousness of the transmitters.

P. But if the communications really proceed from those who have passed over, what about their inability to tell us much about their conditions? How do you explain that?

E. I really scarcely dare to say—you will think me horribly pedantic and mystical at the same time.

P. Go on. I am not frightened.

E. Well, then, I am inclined to think that they live in fourth-dimensional space, and we in three-dimensional; hence we can only understand such of their conditions as include our own.

CHAPLAIN. What do you mean?

E. I said you would be appalled.

P. But you must explain yourself.

E. To do so, I must prove mathematically that space can be of four dimensions. For the full proof you must go to Riemann, Gauss, and Klein, W. K. Clifford, Sir R. S. Ball, and the publications of the Mathematical Society. I am really afraid to go on. But they show mathematically that there must be different kinds of space.

P. I am not going to bow before any authority, scientific or clerical. Bergson says that any philosophy can be put in ordinary language.

E. Well, if you will have it, here is the best I can do:—

A line, or "row" of indefinite length is composed of an infinite number of points; that infinite number being symbolised by the sign ∞ . In a flat "pencil," e.g., of light, there are ∞ lines, and each line contains ∞ points, while each point in the plane lies on one of these lines. Each line in a plane cuts a fixed line in one point. But this fixed line is cut at each point by ∞ lines, and contains ∞ points; hence there are ∞^2 lines in a plane. A pencil in space contains as many lines as a plane contains points, and as many planes as a plane contains lines, for any plane cuts the pencil in a field of points and lines; therefore a pencil contains ∞^2 lines and ∞^2 planes; therefore the pencil and the field are of two dimensions.

C. I find it much easier to say that a plane has length and breadth.

E. So it is. But that is a *finite* plane, and we are reasoning about infinities, which is *your* province. Am I to go on?

P. Yes; go on, though I can attach no meaning to (infinity)².

E. You will likely attach less to what follows; and to relieve myself of responsibility, I will quote from the article, "Geometry," by Professor Henrici, Ph.D., LL.D., F.R.S., in the "Encyclopædia Britannica."

"To count the number of points in space, we observe that each point lies on some line in a pencil. But the pencil contains ∞^2 lines, and each line ∞ points; hence, space contains ∞^3 points. Each plane cuts any fixed plane in a line. But a plane contains ∞^2 lines, and through each pass ∞ planes; therefore space contains ∞^3 planes."

"Hence, space contains as many planes as points, but it contains an infinite number of times more lines than points or planes. To count them, notice that every line cuts a fixed plane in one point. But ∞^2 lines pass through each point, and there are ∞^2 points in the plane. Hence there are ∞^4 lines in space. The space of points and planes is of three dimensions, but the space of lines is of four dimensions."

P. Great Heavens! I don't understand a word of it.

E. I don't understand much, I confess: I follow his reasoning, but cannot visualise the idea. Perhaps this four-dimensional geometry is the geometry of the next state.

P. That restores the terror of death! I used to find Euclid bad enough.

E. Oh, well, you need not learn it, you know. For my own part if it is the geometry of the next state, I am quite content to leave it to them.

C. But what is the object of all this jargon?

E. The object is to show mathematically that there are functions of space that we do not understand. You must remember that on these axioms there is built an actual science of Projective Geometry which gives correct solutions to actual problems, just as the Differential and Integral Calculus do, which deal with infinity in the diminishing direction.

C. I feel like a fish out of water.

E. What! Among the infinities! And you a parson!

C. Don't chaff. You don't mean to tell me that you understand this?

E. Frankly, I don't, but Professor Henrici does, apparently. It seems to me an attempt to bring within our *finite* faculties the concepts of infinity, and therefore to involve an impossibility. But I think I understand it better by referring the "dimensions" not to space but to substance. Three-dimensional Matter we are all familiar with, though mathematically, the "solid" is only a shell, limited by planes of no thickness. Returning to the finite, however—points limit lines, lines limit planes, and planes limit "solids," but that says nothing about the interior of the "solid." As the Ether permeates, and perhaps composes, the atoms which form a material world (interiorly), it seems rational to think of the Ether as fourth-dimensional substance; it being substantial to solid form. And as the spirits tell us that their bodies are of organised Ether, as ours are of organised Matter, the soul-body must be limited by fourth-dimensional conditions, which allow of action that seems to us instantaneous, but also makes Matter as intangible to them as Ether is to us.

P. That seems fairly intelligible, though of course it is not proof.

E. Certainly not; but it is explanatory, and it agrees with the facts so far as we know them. Now let me read you an alleged spirit-message from Allan Kardec, Vol. II., p. 277 (I translate the French freely): "We communicate with incarnate spirits, as with spirits properly so called, by the simple radiation of our thought (Telepathy). Our thoughts do not need the garment of words to be understood by spirits; they perceive the thought we desire to convey by the mere fact that we direct our thoughts towards

them; and they can do this in proportion to their intellectual faculties—that is to say, such and such a thought can be understood according to their degree of attainment; whereas in the case of others, our thought, awaking no remembrance or knowledge, is not perceptible by them.

"With a medium whose actual or latent intelligence is well-developed, our thought is communicated as by spirit to spirit. In this case we find in the brain of the medium the elements necessary to give our thought the garment of words. . . . That is why, however great the diversity of communicating spirits, the script obtained by a medium will always carry a stamp of form and colour peculiar to himself. . . . We are like a composer who has, it may be, a piano, a violin, a flute, a bassoon, or a penny whistle. With the three former the piece can be played so as to be very comprehensible to the hearers, but not so with the other two instruments." "With some, we have to decompose our thoughts and to proceed word by word and letter by letter, which is wearisome for us and a real obstacle."

C. What has this to do with the fourth dimension?

E. Only this: that the power we call telepathy agrees with fourth-dimensional ideas, and is directly stated to be the means of communication.

(To be Continued.)

THE L.S.A. MEMORIAL ENDOWMENT FUND.

Once more we may refer to the scheme for establishing the London Spiritualist Alliance on a solid foundation by providing it with a house for use as a centre for its activities which, with an adequate equipment, could be greatly extended and efficiently carried out. One of the original contributors to the fund, who gave us £250, indicated his desire that the sum of £10,000 should be the amount aimed at. So far we have collected towards this ideal sum the actual amount of £1,080. It may be useful now to give the names of the Council of the Alliance who are practically in the position of Trustees for the Fund:—

Henry Withall (Acting President and Treasurer), Ellis T. Powell, LL.B., D.Sc. (Vice-President), D. Rogers (Hon. Secretary), Mrs. W. P. Browne, Mrs. Florence M. Finlay, David Gow, H. Ernest Hunt, Mrs. Catherine E. Lucking, W. R. Moores, E. R. Serocold Skeels, H. Biden Steele, F. W. Thurstan, M.A.

We are well aware of the fact that movements are on foot for the establishment of other and separate centres and institutes. We do not regard them as rivals—recognising as we do the great variety of minds and the different degrees of interest and opinion which need to be catered for. Persons who are bent upon active public propaganda may of course not find their ideas adequately met by an institution whose main object will be to form a centre for study and discussion and the provision of information and facilities for those who, being attracted to the subject, require guidance and advice. But there is no reason why such an institution should not be able to co-operate with the more public forms of work to the common benefit.

The Alliance has for a long time past been rendering much service outside of the strict lines of its regular duties, in assisting inquirers. The task of dealing with the multitudes of people who are not members or supporters, while a strain on our resources, is ample proof of the work which could be accomplished under better conditions.

It should be mentioned that a considerable number of members of the Alliance have not paid their subscriptions for the current year. We hope that they will continue their support and send their subscriptions without further notice, as postal reminders, of course, entail trouble and expense.

MUSIC AND THE DYING.—Mr. Joseph Clark, of Hind Hayes, S.O., Somerset, writes: "Can any of your readers tell me of any cases of music being heard by people whose friends or relatives were passing, or about to pass, from this life? I shall be obliged if those who know of any such cases would relate them through the pages of *LIGHT*.—[*] There are several cases recorded in the literature of Spiritualism, and we have heard of others from those who have had such experiences. But we are willing to publish any striking example in the knowledge of readers.]

BRITISH SPIRITUALISTS' LYCEUM UNION.—We learn with regret that Mr. Alfred Kitson has been compelled, owing to ill-health, to resign his position as president as from June next. The Lyceum movement in England was the outcome of the labours of Mr. Kitson, who has been one of the hardest workers in the cause for many years. We cordially concur with the tribute to his work published in "The Lyceum Banner," in which it is said, "The Children's Movement has learned to love, honour and depend upon him." His faithful services to the Lyceum movement are worthy of the warmest commendation, and we are glad to learn that the Management Committee recommend that he be asked to continue them as adviser to the Lyceum Union at a salary of £60 a year.

GOVERNOR CURTIN'S SPIRIT MESSAGE.

A DIPLOMATIST'S STORY.

We are indebted for the following striking extract, relating an episode in the life of Sir Horace Rumbold, to Mrs. Louise Berens, who in an accompanying letter writes: "Sir Horace regarded Spiritualism and mediumship from the 'all-humbug-and-rubbish' standpoint. In the first volume of his reminiscences, describing the strange cosmopolitan crowd collected at Baden-Baden, in 1856, he remarks, 'A face in the throng not to be forgotten for its weird haunted look is that of Home, the Spiritualist, whose startling impostures are just beginning to attract public notice, etc.' It argues much for Spiritualism that Governor Curtin's amazing experience penetrated (to a certain degree) Sir Horace Rumbold's hide-bound convictions."

From "Recollections of a Diplomatist," by Sir Horace Rumbold.

In the course of this autumn and winter we saw much of the American Minister, "Governor" Curtin, so called from his having administered the great State of Pennsylvania all through the Civil War. Curtin was very friendly to England, and did us essential service in exposing the intrigues by which the Russian Minister at Washington endeavoured to frustrate our then pending negotiations with the United States Government for the settlement of the "Alabama" and other claims. My chief recollection, however, of the American diplomatist is in connection with a very different subject. There was just then in Petersburg Society a craze for table-turning, spirit-rapping, etc. My little wife also amused herself trying her hand at planchette, and certainly the results she obtained quite puzzled me, knowing how incapable she was of deceit in the matter. One evening at the Curtins she was thus engaged, when Curtin, habitually the blandest of men, almost sternly requested her to desist from this amusement, which touched, he told her, upon questions much too serious to be trifled with. His earnestness so impressed me that I begged him to explain his objections, whereupon he related what follows. At the very eve of the great war he was hard at work one day in the Government offices at Philadelphia, when he was told that a person wished to speak to him on important business. Although very busy, he consented to see the applicant for a few minutes. The man ushered in was unknown to him and apparently in poor circumstances, while he evidently hailed from some Western State. "Mr. Curtin," he said, "I have a very urgent message for you which I must put in writing." He forthwith sat down and began to scribble, Curtin watching him with feelings that turned to utter amazement when he recognised, in what flowed from the pen of this entire stranger, the unmistakable handwriting of the mother he had lost not long before, and to whom he was devotedly attached. The message was not lengthy, but of so extraordinary a character that, when the writer had finished, Curtin asked what he could do for him, offering him money, or at any rate a free pass on the railway to take him to his distant home. The man thanked him, but declined any assistance, and repeated that he had simply been impelled to deliver the message in this form, Curtin remaining under the impression that he did not understand its import, and was acting mechanically under some mysterious influence. What he had thus written was a rough forecast of the chief events of the great contest which then had not yet broken out. Curtin was so struck by the circumstances, that he imparted them in confidence, at the time, to friends at Philadelphia who, with him, afterwards watched with intense interest the developments predicted in the message. The result of this incident, however, was that, whenever he was in any doubt or difficulty, he resorted to the means so strangely indicated, and always received replies which he felt absolutely certain were in his mother's handwriting. That Mr. Curtin told me this singular story in perfect good faith I cannot for a moment doubt.

THE DOCTRINE OF HELL-FIRE.

With respect to Mr. Wake Cook and the abolition of the doctrine of hell-fire, I do not think it will be necessary for the Churches to sweep away the plain statements of the Bible, but only to read them with a little more intelligence. It is definitely stated in both Old and New Testaments that Hell and Hades do exist, and that bad people go there, but I never could find any reason for the idea that they remained there. The "fire is not quenched," but the spirits pass through and on. Indeed, there seem to be many hells, and some Easterns hold that this world is one. It might be, in times of war. With regard to remarks on the disappearance of the Devil also, may I remind your readers of a quotation from "Alton Locke": "And sae the Deevil's deid," said Sandy. "Eh, puir Nickie! and a' body pitting his ain sins on Nickie's shoulders! Aitlins he's but shammin'."

"When pleasant days came on apace,
And showers began to fa'
John Barleycorn rose up again,
And sair surprised them a'."

KATHERINE ST. HILL.

London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C.1.

The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Members' annual subscription £1 1s. For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

COUNTING THE COST.

Many years ago—more than we care to remember—a certain enthusiastic man discovered that he had the gift of magnetic healing. The thing was so strange and wonderful (to him) that he decided that his powers must be at once placed at the service of the community. Behold him then shortly afterwards making public announcement of his ability to heal all and sundry, and taking for the scene of his operations a London mews, where, in the open air, he offered to magnetise any patients who presented themselves. After which, as the late "M.A. (Oxon.)" would have said, *solventur risu tabula*—the proceedings were dissolved in laughter and cat-calls.

The moral of the story is quite a personal one; it does not reflect in any way upon the reality of psychotherapeutics. Our Don Quixote of the magnetic healing adventure retired from the contest surprised and hurt. He had not counted the cost, or taken care to ascertain the risks he ran. Like Moses, in the "Vicar of Wakefield," he should have "known his company." But the results, although bad for him, must have left some small residuum of good. He had, in his own way, broken down some prejudices, however slightly, made one or two people think, and paved the way for future adventurers, as did Jonas Hanway when he hoisted the first umbrella.

There is, to the credit of humanity, a long roll of men who have sacrificed themselves for the benefit of their fellows. We may instance—although it is not the best example—the exploit of Winkelried, the Swiss patriot, at the battle of Sempach, when his comrades tried in vain to penetrate the dense mass of steel represented by the spears of the Austrians. We remember how Winkelried grasped as many of the spears as he could and bore them to the ground, thus making a path for his companions over his mangled body. Here was a man who "counted the cost," who met the consequence of his adventure with his eyes open.

Nowadays there are few of us who are liable to rush into adventures of the end of which we have not some knowledge; derived from observing the experience of others in the past, our heroes and pioneers who, having counted the cost, went, figuratively speaking, to the pillory or stake for love of what they believed to be the truth. There are still some splendid examples of this spirit amongst us to-day. It is not necessary to mention their names, they are known to all of us. To say that they have not to face such ordeals as were endured by their exemplars of thirty or forty years ago is not to detract from their merits, as they themselves would be the first to admit. The opposition to-day is not so formidable or so numerous as it was in the past. Its power has dwindled tremendously, but it is still able to look very menacing, making up in malice what it lacks in strength. Truth to tell, there is reason to believe that it has begun to suspect its weakness. To borrow a metaphor from the card-table (if one may do so without offence), it fears that all its skill will not avail it against the "hands" held by its antagonists. Certain easy triumphs do not tend altogether to complete assurance of the final result "when the game is played out."

In the old days the subject of psychic evidences was one for laughter. The public "laughed consumedly"; there were guffaws all round. We do not see so much of this laughter to-day—indeed, we see hardly any of it. But we do see a larger amount of bewilderment, annoyance, indignation, and a still larger measure of serious, even anxious, inquiry. A great many people want to know the truth. For every single enquirer forty years ago there are a thousand to-day.

Even as we write there enters to us an old acquaint-

ance—a gentleman who was concerned in the conjuring entertainments of the early 'seventies, designed to prove that physical phenomena are fraudulent. He found out the truth of the matter for himself, and can now testify to it. But we feel we have heard enough of the matter for the present. It is an unseemly wrangling over an aspect of the subject which is quite rudimentary. It belongs to physics and is designed entirely for the benefit of those minds whose prejudices can be broken down only along lines of physical demonstration. It is a matter for serious, scientific study, experiment and record, and not for popular demonstration conducted in a haphazard, sensational manner by those who are unacquainted with the most elementary principles of the inquiry, or who, being made acquainted, find it to their interest not to observe them.

Here again it is a question of counting the cost. We do not countenance these chance-medley "popular" investigations. They are too costly. The investigation should be conducted with at least as much care as the trial of any invention for commercial uses. Of course, in the long run, the "costs and damages" consequent on hasty, foolish, and insincere investigations will fall upon those who promote and countenance them, and will not injure us. It is they, also, who should count the cost. We may have to discharge a small debt in the present in the way of "moral and intellectual damage," but the bill, in the end, will be a long and heavy one, and it will not have to be settled by Spiritualists.

"PSYCHIC SCIENCE, THE PRESS, AND THE PUBLIC."

(FROM SIR WILLIAM F. BARRETT, F.R.S.)

To the Editor of LIGHT.

SIR,—

Allow me to thank you for your excellent article in last week's LIGHT on "Psychic Science, the Press and the Public." The "Daily Express" inquiry into the phenomena of Spiritualism was, of course, foredoomed to failure. The methods of journalism are not the methods of science. The only useful fact in the "Daily Express" enterprise is the testimony it affords to the widespread and growing interest in psychical research in general, and Spiritualism in particular. The subject evidently *pays*, from a journalistic point of view. But how could any but an inconclusive result follow from the conditions of this experiment—a crowded, noisy room, a very mixed company, and absolute darkness?

As you rightly say, "the question is not to be decided by a general inquisition of newspapers, or a whole universe of conjuring entertainments. It can only be settled by serious and scientific study and experiment, by people who are willing to abide by the logic of facts."

It is to be regretted that any who have psychic gifts lend themselves to advertisement by the newspaper. The brothers Thomas are doubtless sincere, and you express no doubt of the reality of Mr. Will Thomas's mediumship. This being so, might I suggest that they should ask such a competent and sympathetic investigator as Mr. W. W. Baggally to conduct a series of private sittings to test their super-normal powers?

The Society for Psychical Research has special funds for research, and a few pounds from this fund could not be better employed than in asking, say, Mr. Baggally to make this enquiry.

Yours, etc.,

W. F. BARRETT.

"HOW TO LET THE WORLD KNOW."

This will be the title of the address to be delivered by Mr. H. W. Engholm at the social meeting of the L.S.A. to be held at 6, Queen Square, at 7 o'clock on Thursday, April 10th, following the lecture by Dr. W. J. Vanstone at 5. Mr. Engholm, who is a gentleman of long and wide experience in publicity work in connection with journalistic and other enterprises, will, we understand, have some striking ideas to express, and we hope that all who are interested in the promotion of our work will attend and support him.

A SCIENTIFIC CONFESSION OF FAITH.

By H. A. DALLAS.

One of the signs that France is gradually returning to normal conditions is the re-appearance of "Annales des Sciences Psychiques." We welcome it again, and congratulate its able editor on the very interesting issue which reached us last month. The first article is of such importance that a summary and partial translation is desirable, so that readers of LIGHT may be aware of the conclusions reached by Dr. Gustave Geley as the result of his prolonged experiences with the medium, Eva C., who, it will be remembered, has been under the careful supervision of Mme. Juliette Alexandre Bisson, and has been the subject of close scientific scrutiny for several years. Prof. Schrenck-Nözing's book has helped to make her phenomena widely known. The value of this particular article is not so much because it adds yet another testimony to the genuineness of these phenomena (which for fair-minded students are already proven through many past experiments with materialisation mediums) but its value lies mainly in the tremendous conclusions to which Dr. Geley has been led, and which he affirms with absolute conviction and deliberation. At the close of his interesting paper he says:—

"All this proves to us, and one may henceforth affirm this without reserve, that in the individual being there is something quite different from a congeries of cells; as there is in the universe something quite different from an aggregate of atoms."

Those who may be repelled by the rather grotesque photographs reproduced with this article, and who, like Miss Helen Mathers (whose interesting article appeared in LIGHT of February 22nd) hold "in holy horror" all such phenomena as "materialisations," would be wise to suspend their judgment in view of the great revolution which the study of these phenomena is effecting in the philosophy of men of science. It is no small thing to assert, as Dr. Geley does, that these experimental facts necessitate "the complete overthrow of materialistic physiology" and that the future philosophy of science will be idealistic. Let us now consider the line of thought pursued by Dr. Geley in this article.

He begins by saying that when we speak of "supra-normal" and "supernatural" phenomena we use these terms only because we are ignorant of the laws which govern and control living creatures. If we could solve the mystery of normal life we should find in that the solution of what we call supernormal phenomena. The physiology of the normal is a mystery, and it is only because the average human mind imagines that it understands experiences which are familiar that we fail to realise how miraculous are normal life and reproductive processes. He says:—

"Normal physiology and supra-normal physiology are equally mysterious; we are not faced with two problems, requiring two different solutions, but with one and the same problem—the problem of life."

"If the individual being is regarded as nothing more than a congeries of cells the double problem is insoluble. The mystery becomes clearer only if we admit that over and above the changes, the organic and physiological modifications, the revolutions in the chemical balance of life, there exists a dominating factor, the dominating guidance (*directrice*) of a superior dynamic force."

He illustrates this statement by reference to the metamorphoses in insect life:—

"In the protecting envelope of the chrysalis which shelters the animal from disturbing exterior influences and from the light, a strange elaboration occurs which singularly reminds us of that which I am about to describe [*e.g.*, materialisation phenomena] in what is called supra-normal physiology. The body of the insect dematerialises. It disintegrates, melts into a kind of uniform jelly, a uniform amorphous substance, in which all organic or specific distinctions disappear. There is no muscular, vascular, visceral, or nervous substance. . . . there is merely substance; essential substance, the basis of life. Then, very rapidly, the substance begins to organise itself and a fresh materialisation is effected from it. The adult animal is constituted in quite a different form from the primitive larva."

Dr. Geley then affirms that, having many times witnessed the whole process of "supra-normal" materialisation with the medium Eva, and having seen and touched, and confirmed the witness of his senses by registering instruments and by photography, he has no longer any doubt of the genuine reality of the experience. He adds that the medium has always shown in his presence absolute honesty. He continues:—

"The phenomena may be summarised thus: From the body of the medium issues—exteriorises itself—a substance which at first is amorphous or polymorphous. This substance takes various forms."

From his experiences Dr. Geley draws these important conclusions:—

"That all biological processes point to the conclusion that the physical being is essentially constituted out of a

primordial unique substance of which the organic formations are simply representations." The essential unity of organic substance is thus the first term of the problem of biology.

"The second term is found in the necessity of admitting the existence of a superior dynamic organising, centralising and directing force."

"The necessity of this conception is the result of all our physiological knowledge."

"There is a third term, the most important: the dynamic directing force is itself obedient to a directing idea. This directing idea (*idée directrice*) is found in all biological creations. . . . It reveals an aim—the directing idea does not always fully achieve its aim. The result of its activity is often imperfect . . . but whether it succeeds or not we find the directing idea always present."

Dr. Geley adds that the term "idéoplastic" (*i.e.*, living matter modelled by an idea) is the most suitable term by which to denote the process:—

"The notion of *idéoplastic* which the facts compel us to adopt is of capital importance; ideas are no longer dependent, a product of matter. On the contrary, it is ideas that model, matter, giving to matter its form and attributes. . . . In this discovery materialistic physiology is totally upset."

The materialised forms in mediumistic séances are the product of the same biological process as generation. They are neither more nor less miraculous, neither more nor less supernormal, or, if you like, they are equally so; it is the same ideoplastic miracle which forms from the material body hands, face, viscera and all the tissues, the whole organism of the fetus and which forms out of the body of the medium the hands, face or entire organism of a materialisation. . . .

"Doubtless in the idealistic philosophy of the future, which I firmly believe will be the science of to-morrow, there will still be large room for hypotheses; but one thing at least will be established by indisputable evidence, as it seems to me—that is, that the materialistic conception of the universe and of the individual is false. . . . It cannot be reconciled with our present biological knowledge."

HOUDINI—MEDIUM OR CONJURER?

From Mr. J. Hewat McKenzie:—

Your correspondent, H. W. E., asks on page 88 how I tested Houdini's powers, do I imply that I did so by S.P.R. methods? My reply is emphatically "No." The S.P.R. methods are often detrimental to success, rather than otherwise, and with one or two exceptions the Society has done very little investigation with physical mediums. Sir A. Conan Doyle, who has been an S.P.R. member for thirty years, is reported to have stated recently in the public Press, that if he had "had anyone to show him the way, he could have arrived at the knowledge of spirit intercourse in thirty weeks instead of thirty years." We scarcely want or need to adopt S.P.R. methods at this stage of progress.

My investigations with Houdini were made on the public platform, and not as a member of the audience. I handled his implements and submitted him to the same tests as any genuine medium allows. If I had, however, tested Houdini in my own rooms, the sceptic would be the first to refuse to believe that this private performance was the same as the public.

H. W. E. also says, "The conjurer and his friend, Mr. Hereward Carrington, disclaim the employment of psychic methods." Houdini has nowhere to my knowledge made any such claim, but as a matter of fact has advertised in the United States that some of his manifestations are claimed by me (as the author of "Spirit Intercourse") to be achieved by psychic power.

I am aware that H. W. E. knows much about the possibilities of the cinematograph, but to discuss the photographing of dematerialisation within a closed metal tank is but a waste of your valuable space.

I have never claimed that *all* the demonstrations by Houdini were accomplished by supernormal means. It is this mixture of the real and the imitation so frequently practised by professional physical mediums that causes so much trouble to the inexperienced psychic investigator, and it would be well if this were more generally known.

MISS LIND-AF-HAGEBY AT BRIGHTON.—Speaking at the Athenæum Hall, on Sunday last, Miss Lind-af-Hageby described Spiritualism as the link between Science and Religion. It led Science, which had hitherto concerned itself with matter, to a consideration of the subtler forces which belonged to the mental and spiritual realms. The first thought of the ordinary person was communication with the dead, but it was a far larger question than this, important as spirit-communication was. It was a matter of realising the spiritual nature of the Universe, that we are all spirits here and now. She was convinced that Spiritualism had a great message for humanity, throwing new light on its origin, its career, and its eternal destiny.

* Dr. Geley regards the discovery made through these experiments as "one of the greatest discoveries in biology."

FROM THE LIGHTHOUSE WINDOW.

Messrs. Hodder and Stoughton announce as ready shortly a new book by Sir Arthur Conan Doyle — "The Vital Message"—a companion volume to "The New Revelation."

It is announced that a volume of reminiscences by the late Madame Liza Lehmann, who, it will be remembered, was a member of the Alliance, will be published later in the year by Mr. Fisher Unwin.

The "Daily Express" corrects the statement which we quoted from the "Sunday Express" last week that Sir Henry Lunn will devote his energies to propagating Spiritualism. It appears that he is speaking against it.

The last issue of "The Two Worlds" (the 21st inst.) marks the commencement of the editorship of Mr. Ernest Walter Oaten. We cordially congratulate him on his leading article, "Our Task," which is filled with a fine quality of sincerity, vigour and insight. It augurs well for his future conduct of the paper.

Many of us have read with admiration the work of Mr. J. L. Garvin, editor of the "Observer," whose articles in that journal are marked by a deep insight and a spiritual quality that lifts them far above the level of ordinary journalism whatever its merely literary merits. Mr. Garvin is clearly a Seer, and we need seers very much in these transition times. Vision is, unhappily, a rare quality. Let us hope that it will grow more abundant, since "where there is no vision the people perish."

From a letter received from Mr. James Coates, formerly of Rothesay, and author of "Photographing the Invisible" and other well-known books, we learn that he has been making an extended tour, in the course of which he has addressed meetings and attended private gatherings in Birmingham, Liverpool, Glasgow, Belfast and Edinburgh. He hopes to visit London and Brighton during April and May and give lectures on "Psychic Photography," with lime-light illustrations. One lecture will be given to a London Camera Club affiliated to the Royal Photographic Society. Mr. Coates's address to which letters for him should be forwarded is "Jesmond," New Balderton, Newark-on-Trent.

The mass meeting at the Royal Albert Hall, under the auspices of the Spiritualist National Union, will take the form of a national memorial service for the fallen in the war. It will be held on Sunday, April 27th, at 7.30 p.m. Amongst the speakers will be Sir Arthur Conan Doyle, Dr. Ellis T. Powell and Mr. E. W. Oaten. The reserved seats (numbered) will be 10s. 6d. and 5s.; the unreserved, 2s. 6d. and 1s. Tickets can be obtained from all Spiritualist organisations in London; the London Spiritualist Mission, 135, Pembroke Place, Bayswater, W.; Messrs. Keith, Prowse and Co.; the ticket office, Royal Albert Hall; or by post from Mr. Charles J. Williams, 115, Tanner's Hill, J. J. Ford, S.E.8.

Several letters on the subject of "Astral Journeys" have appeared in the "Daily Mail." One of the best is by a writer signing himself "Viator," who tells of occasions on which he was apparently seen at places distant from where he actually was. "Some years ago my brother and his little boy were quite certain they had both seen me and spoken to me at Earl's Court Exhibition. . . . I was miles away from Earl's Court at the time." This kind of thing has happened so frequently and in such circumstances—as for instance when his "double" was seen carrying a parcel, he himself being engaged in preparing a parcel to carry to the person who saw him—that he is apparently much impressed. It is not to be explained by "coincidences."

"Viator" is naturally puzzled. Let him be re-assured. Many people have recorded similar experiences. These things are doubtless the result of thought projections (usually unconscious). They may take the form of sounds as well as visual apparitions. Andrew Lang, for instance, tells of "The Grocer's Cough," in which a cough was frequently heard at the door of a house not long before the arrival of a grocer whose cough was habitual and recognisable. A family known to us often hears the latch key turn in the lock and the door open shortly before the return of the head of the house in the evening. The real sound is preceded by a phantom one, which is yet so like the reality that even the domestic animals seem to perceive it.

Under the heading, "I Talk to Ghosts," "Zonke" writes in the "Daily Mail" of the 21st inst. describing herself as the person who advertised in the "Times" lately offering assistance to persons who have "haunted, disturbed or per-

sistently unlucky houses." Zonke states that she has "seen or talked to lots of ghosts," and it appears that she is possessed of clairvoyant and clairaudient powers. "When one takes up the subject seriously, ghosts as ghosts become merged in influences," she writes, and adds, with equal truth, "the influences of the dead may be present as active spirit 'influences.'" There is certainly scope for Zonke's powers. The last haunted house to which our attention was invited was a soldiers' sanatorium, where the Tommies frequently saw and heard strange manifestations, some remarkably objective. It was not merely the evidence of the soldiers ("what the soldier said, etc."), but of nurses and others that lent this case its importance.

THE "MASKED MEDIUM."

The "Daily Express," having offered "£500 for a ghost," has discovered a "masked medium"—a mysterious lady who has magnanimously refused the reward and is reported to have "raised a spirit." We don't know what that means, but it appears to have raised the spirits of the newspaper in question. Its special correspondent attended a séance with the "masked medium" and related that she "opened the proceedings, informally, with a mental, or, as other spiritualists term it, an intellectual manifestation." (Do they?) The "intellectual manifestation" consisted, *inter alia*, of telling him he had three pennies in his overcoat pocket—he says he was not aware of the fact. Also, she gave the correct date of each coin. After this she "raised" a spirit which resembled an aged woman in a shawl. At the end of the séance there were found on the medium's lap "numerous sweet-smelling violets scattered about." It may be all right, but at present we don't know what to think of it, being reluctantly forced into retaliating upon our critics some of the incredulity with which they regard us. We are not impressed with the type of investigator who writes of "raising" or "calling up" spirits, and who behaves towards discarnate men and women as though they were a set of oddities unworthy of the slightest respect or consideration. If the investigator questions our idea of the true nature of spirits, we can only ask him to hold his judgment in suspense, and give them the benefit of the doubt—a small concession, costing nothing. It would even be showing a little courtesy towards those who believe in the reality of spirits. But perhaps that is too much to expect. Still, it would not impair the value of the advertisement.

"DAGONET" AND THE "ARTHURIAN LEGEND."

Writing in the "Referee" of the 23rd inst., "Dagonet" says:—

My friend, Mr. David Gow, the editor of *LIGHT*, a journal of *Psychical, Occult and Mystical Research*, writes me, "I note your remarks in reply to Sir Arthur Conan Doyle. I suppose the real reason of the 'present discontents' is that we insist that facts to be credible and useful ought to take a certain shape or conform to our ideas of how they should present themselves. This, so far, they have resolutely refused to do, except in a few instances of persistent and scientific inquiry, like that of Dr. Crawford, of Belfast, for example, who found evidence of spirit agency and said so. As an old inquirer, I have found that the scientific method requires us to accept the physical facts, however uncouth and opposed to our preconceptions, and see what they lead to in conjunction with other lines of enquiry—mental and psychological."

TO CERTAIN CORRESPONDENTS. — Communications from writers who give neither name nor address are useless to us. ANNIVERSARY OF MODERN SPIRITUALISM.—The Marylebone Spiritualist Association will hold a special service at 6.30 p.m. next Sunday, the 30th inst., at Steinway Hall, when Mrs. E. A. Cannock will give an address and clairvoyant descriptions.

THE USES OF PSYCHOMETRY: A STRIKING CASE.—Mr. Harry Fielder, of Pimlico-road, S.W., reports an illustration of the genuineness and value of the psychometric gift. He states that the eldest daughter of the engineer under whom he has been working for many years past had been missing from her home ever since the 13th ult. and no trace could be found of her. Recently Mr. Fielder called at the house, borrowed a pair of gloves which had been worn by the young woman and took them, enclosed in an envelope, to a lady psychometrist, Mrs. Graddon Kent. Before the gloves were taken out she correctly stated what colour they were. Next, touching the empty envelope, she gave an accurate description of their former owner, adding that she had been to Victoria Station and other places, that she was drowned in the Thames, and that confirmation of the fact would speedily follow. These statements were all verified. At the inquest on the recovered remains, reported in the evening papers of the 14th inst., it was clear from the evidence that the poor girl had thrown herself into the river while suffering from great mental distress caused by bereavement and sickness in the family.

MEDIUMSHIP AND ITS CRITICS.

ADDRESS BY THE AUTHOR OF "I HEARD A VOICE."

At the social gathering of the London Spiritualist Alliance held on Thursday, the 13th inst., of which a brief account was given in our last issue, the author of "I Heard a Voice" ("A King's Counsel"), addressing the company, said that he felt some natural hesitation in speaking to a body of persons who were probably all experts on the subject of psychical investigation.

About four years ago he had been present at a meeting at which a man had publicly stated that he was in communication with a friend who had been killed in the war. "I remember," proceeded the speaker, "that the statement was received with a suppressed titter all round the room. I did not feel particularly amused myself; but at the same time I thought that the man who made such a statement was under a delusion. It is not more than three years ago that I obtained any proof which satisfied me of the genuineness of spirit intercourse, and the evidence which came to me came apparently as an accident. It was a complete surprise to me to find that my two daughters, of whom one was eleven years of age, and the other three years older, were extraordinarily good mediums."

Proceeding, the speaker related how the discovery had been brought about by the use of the planchette, which the children were using as a toy. After a time evidential messages began to come through, as related in his book. Both mediums remained perfectly normal, and the experiments appeared to have no more effect upon them than the writing of an ordinary letter. There was a rapid and remarkable increase in their mediumship after the first communications. He did not accept the genuineness of the results until he had demanded and obtained conclusive proofs. In the course of time the planchette was discarded, and both wrote with pencil on paper in the ordinary way, except that the nature of the communications was far beyond their normal powers. It was not within the power of the children, or indeed even of their parents to write such poems as were given in this fashion—it was poetry of high quality. Drawing and painting were added to writing. Communications were also received giving information unknown to any of them, but afterwards verified. Much valuable teaching was also received, and "A King's Counsel" at this point described the receipt of passages in Greek, notwithstanding that the medium did not know a single Greek character and that he himself had forgotten his Greek. The lecturer laid stress on the argument that a single genuine communication from the spirit world was sufficient to overthrow the whole case of the anti-Spiritualists, who contended that all such communication was impossible. There was no reasonable explanation of the Greek writings in question except that they were direct spirit messages.

"A King's Counsel" then passed to a consideration of the utility of mediumship and psychic communications, as exemplified in the thousands of helpful and stimulating communications he had received. It had abolished for him and his family any fear of death, and had enabled them to be the means of consoling various friends and correspondents suffering the pangs of bereavement. They learned that their departed friends still lived and watched over them with solicitude. In one message, received from a young officer killed in the war, were the words "I try to put good thoughts into your hearts and am grieved when you do not listen." The teachings given proved the main principles of religion, and proved to demonstration that cardinal principle of religion that there is a future life.

After some further observations on the subject of the reality and benefits of spirit intercourse the speaker referred to the attitude of the Press, which in some cases took the form of hostile criticism. One particular journal—a Sunday paper—was conspicuous by pouring on the subject columns of scurrilous abuse. It coupled Spiritualism with Bolshevism, referred to "its pernicious appeals," and found its tendencies "dangerous to the national well-being," and capable of "leading through mental suffering to insanity and death." (Laughter.) These were strange statements to make of a movement which had relieved so many thousands of mental suffering, and which had convinced its adherents that there is no death.

With the keen analytical skill of the trained lawyer, the speaker dissected the article, exposing the hollowness of its argument and the confused mental condition of its writer, who was shown to be clearly obsessed with the reality of death and the tomb, a theme on which he continually harped. "The Veil," he wrote, "is thick and impenetrable." No doubt, said the speaker, it was—to him. (Laughter.) "The silence of the tomb is not to be broken; the secrets of the after-life are not for our penetrating." "It is criminal to permit the charlatan to exploit grief, to play upon the deeper feelings, to pretend that spirits can be called from the *vasty deep*." On this passage the speaker remarked sarcastically that apparently it was not criminal to "call spirits from the *vasty deep*" (whatever that might mean), but only to pretend to do so. (Laughter.)

Alluding to another passage in the effusion, which stated that "Men of science as well as writers of fiction are joining hands in the great conspiracy," the lecturer remarked that

the author of this balderdash became apparently nervous at this point—perhaps fearing he had gone too far, and having the law of libel before his eyes, for immediately afterwards he writes, "It is not necessary to question the purity of their motives!" That was to say they were first charged with a conspiracy to deceive, and then told that their motives were pure. (Great laughter.)

The speaker, alluding to several references in the article, remarked that the writer was indignant with those who disturbed the silence of the tomb, evidently requiring the quiet enjoyment of one for himself!

The final passage which excited "A King's Counsel's" caustic criticism was the following: "To pretend to seek to roll away the stone, and to reveal not only the habitations of the dead but their lives and their thoughts is to play the part of the ravisher of the tomb." So then the crime was to pretend to seek and not to seek to roll away the stone. (Laughter.) Apparently, also, it was not wrong to reveal what the habitations of the spirits are like, but it was wicked to inquire into the lives they lived or the thoughts they entertained. (Renewed laughter.)

After some further remarks on the absurdities of the article, "A King's Counsel" commented severely on the ignorant and barbarous legislation represented by the Witchcraft and Vagrancy Acts, the provisions of which he analysed carefully. As to the first-named Act, its absurdities made it improbable that it would ever be set in operation, but it was still on the Statute Book, and was a blot upon English law. As to the Vagrancy Act, in his opinion the essence of the clause used in the prosecution of mediums was contained in the words "with intent to deceive and impose." The intention to deceive should clearly be proved, but as the average magistrate knew nothing at all about psychic science, he apparently held that as spirit-communication is impossible, the strong presumption is that any person claiming to be a medium must be fraudulent. That was their position in the present era of civilisation, and it was a disgrace to the State.

After the address, which was listened to with keen interest, the chairman, Mr. H. Withall, expressed the thanks of the audience to the speaker. In his opinion such articles as that which their lecturer had scarified did them no great harm. The intelligent readers of it saw that it was an exaggerated statement conflicting with much that they had heard or read on the other side, and they were consequently induced to inquire into the matter for themselves. Alluding to the various meetings of the Alliance, he appealed for a larger spirit of fellowship and mutual helpfulness amongst the members. But new-comers should not passively wait to be spoken to by the friends present, but make themselves known to those who could render them advice and assistance and who would only be too pleased to have the opportunity. (Applause.)

SIR REDVERS BULLER'S GHOST STORY.

Under this title the "Evening Standard" of the 22nd gives the following:—

"Lady Ritchie's ghost story reminds Lady Redvers Buller of an incident in the life of her husband, Sir Redvers Buller. Some time after the Franco-German War of 1870, she writes to the 'Spectator,' Sir Redvers left England to visit the battlefields, and on arriving at the town of — gave directions that his letters should not be forwarded, and started on his tour of inspection. After he had been away some days, he awoke suddenly one night, thinking he saw Lord Wolseley, and that he heard him say: 'I wonder where that fellow Buller is. I can't think why he has not answered my letter.' This so impressed him that he returned at once to the town of —, where he found a letter awaiting him from Lord Wolseley, saying that he must return to London immediately, as an expedition against the Ashantees was imminent."

"COMMON-SENSE SPIRITUALISM": A QUESTION.

In his symposium (p. 82) Captain De Brath makes his Engineer speak of "A heaven and a hell which are all the more real for being created by states of mind, not fixed localities." As Captain De Brath himself is evidently the Engineer, I should like to ask him if he means that the apparently objective features of the spirit world exist only in the imagination of the spirit observing them, that they correspond with that particular spirit's state of mind and keep changing as his state of mind changes. Does he mean that all those scenes which spirits describe have no locality, but that each spirit creates his own apparition of a landscape and carries about with him, as it were, a sort of dissolving view perpetually changing with his states of mind? I have often wondered what was the exact meaning of this theory. If Captain De Brath will develop his idea a little, I shall be very grateful.

N. G. S.

"O statesmen, guard us, guard the eye, the soul,
Of Europe; keep our England whole."

—TENNYSON.

"THE LIGHT OF OTHER DAYS."

(REPRINTED FROM "LIGHT" OF MARCH 30TH, 1889.)

The "Daily Telegraph" of March 16th, in its "London Day by Day," says, "Precocity in extreme youth has been from time to time observable in all ages. In the reign of Charles II. there was at Manchester a small boy, aged three, whose parents were exceedingly anxious that he should be presented to his Majesty on the ground that the bantling could speak Latin, Greek and Hebrew without even having been instructed in those tongues."

Spiritualism must not be judged by the eccentricities of some of its professors, any more than by the revelations of the police-court, or in the fierce light of the recent "exposure." These are the accidents—in its present phase the inseparable accidents—of its existence. To regard them as in any way of the essence of the subject is the common blunder of the ignorant. Spiritualists who have penetrated below the repulsive exterior are not in danger of falling into such an error as to regard even the phenomena of Spiritualism as any essential part of the system. They are the porch, the ante-chamber through which most of us pass to the room in which we live in that great mansion which we inhabit. If we have been content to remain in the porch, we have not penetrated the mansion: if the phenomena that have attracted our attention still engage it exclusively, we cannot boast much of our knowledge. In my judgment the most encouraging sign of the times, amid much that must be admitted to be discouraging, is that Spiritualists are beginning to recognise this.

—From Notes by the Way, by "M.A. (Oxon)."

"TONGUES OF FIRE": AN EXPERIENCE.

[We receive the following from "Sigma," a clerical correspondent. It is a story which is not without a parallel in the experience of others.]

Can any of your readers suggest an explanation of the very strange experience which has recently been reported to me by a lady who is one of my oldest friends? I will tell the story in her own words:—

"I was late in getting to bed, so it was somewhere between 12.15 and 12.30 when I blew out my candle (which was at my left hand on a table in front of a window with curtains drawn tight). Before I had time to lie down, my head was surrounded with bright flames, flickering and dancing round it, so that I really thought I had set fire to myself, and turned round quickly to see if the pillow was on fire. But no! the flames were lovely—quite harmless, but dancing and swooping round my head on the right hand side, lighting up the corner of the room with their brilliance. I can only compare them to some big birds, but with no form except wings that seemed to flash round and round me. I sat up in bed and watched them, with no feeling of fear or awe, but just praying that if I was required to say or do anything, I might be guided to do so. Nothing came through, however, and in about three or four minutes, perhaps—it might be less—the "wings" gradually faded away, leaving me in perfect darkness. The light could not have come from any outside cause, for the window by my bed was closely curtained, and the other window, whose curtains I pull back every night, was so dark that I could not see its outline. I lay down and was some little time getting to sleep, for I could not help trying to think whether I should have done anything, but I was not a bit nervous about it, and slept quite well afterwards."

I have perfect confidence in the veracity and good sense of my friend, and I give her narrative in the hope that it may prove less mystifying to some of your readers than it is to myself.

SIGMA.

DREAMS AND THE SOUL.—"Myself and Dreams," by Frank C. Constable, M.A. (Kegan Paul, 6s. 6d. net), covers much ground on subjects that many readers find of fascinating interest: Sleep, Dreams (waking and sleeping), Multiplex Personality, Hallucination and Illusion, the "Realm of Faerie," Phantasy and Ecstasy. Mr. Constable is a distinguished member of the S.P.R. and the author of some now well-known books, notably "Personality and Telepathy" and "Telergy." In the first part of his present book ("Myself") he follows closely the thinking of Kant and Spinoza, but in the second portion ("Dreams"), he breaks new ground. Pressure of space does not permit us at the moment to give the work all the attention it deserves, but we may at least quote from his closing chapter, in which he states some conclusions: "Transcendental Being we must leave as a fact of the incomprehensible, transcending thought, even insight. But for the transcendental subject—myself—there can never be the accomplished: there is the accomplishing in the Eternal: an eternal process in the transcendent of the accomplished in the accomplishing." In short, "End and Beginning are dreams."

SOME RECENT BOOKS.

"The Ancient Road, or the Development of the Soul," by Frances Swiney (G. Bell and Sons, Ltd.: 12s. 6d. net). This is described as "a great and suggestive work of illumination on the many problems confronting humanity at the present time," and, as might be expected, the authoress, an able writer on the feminine aspects of life, gives us a work rich in suggestion and wide in its survey. Indeed in its five hundred odd pages it covers a large area of study—medical, legal, mystical, psychical, philosophical themes being discussed in its various chapters. It was perhaps natural that in such a work the consideration of the feminine side of things should come to dwarf everything else. The "masculine phase" of life is treated rather as it were something quite subsidiary and incidental to world-evolution. "The male, as male, will disappear, having served the purpose for which he was evolved," we are told in one place. This is rather shocking to the philosophical observer who essays a balanced view: but doubtless man has done a great deal to deserve it! The book contains seventeen illustrations in colour and black and white. It mingles quotations and references to received authorities with much derived from purely occult sources, which may give the uninitiated reader a sense of incongruity. But however much one may disagree with some of its conclusions one must admit its stimulating properties. Even its over-emphasis of certain ideas strikes us as a healthy reaction from the disease and misdirection of the time. So we must excuse the want of balance in the author's outlook. Logic as a masculine quality is naturally cast out.

"Elements of Success," by Lily L. Allen (L. N. Fowler: 4s. net), is one of the James Allen Library series, and is much on the lines to which previous works of this authoress have accustomed us. It is a book of counsel, admonition and suggestion as to right living, garnished with many anecdotes, which latter indeed only preserve it from being too didactic to hold the attention of any but the most serious readers. However, it strikes us as generally sound and true in its teaching where it touches general principles. In details the writer may go a little astray—as, for example, in the statement that "it is indolence that lies at the root of the usury system." No business man would accept that statement as a general truth, knowing that amongst the "elements of success" in commerce is the ability of young men to borrow capital to start themselves in business. The practice of borrowing in such cases is a fundamental part of the commercial life, and is in no way indicative of "a craving desire to live at ease." These sweeping statements are a common fault of "new thought" teachings, which should be judged more by their tendencies, which are usually healthy, than by their literal applications, which are often faulty.

"Love's Way," by Orison Swett Marden (Riders: 4s. 6d. net), is a work similarly didactic and anecdotal to the book previously noticed. Love, and its moral, social, mental and spiritual activities are its theme, and it is charged with vital sincerity. It will have its message for many who will respond to such appeals far more readily than to teachings of a more pretentious order.

"The City of Renewal and Other Poems," by Charlotte and Reginald Salwey (Heath Cranton, Ltd.: 2s. 6d. net) recalls the qualities of a poetry which we previously noted in reviewing "Adoration and Other Poems" by the same authors, some three years ago. There is word music, felicitous phrasing, and a sense of unseen presences which give the verses charm and suggestion.

D. G.

THE POSITION OF "LIGHT."

We dislike extremely to make appeals for the Sustentation Fund, but it is to be remembered that LIGHT has, in the interests of its readers, steadily resisted the temptation to increase its price when most of the other journals did so. The cost of producing it has grown tremendously. The item of printing paper alone is several times as costly as before the war; we had once to pay ten times the old price. We do our best to produce a journal that shall be of use and interest to our readers, and that is the utmost that in present circumstances can be done.

COURAGE and faith in the people will carry us further along the road to national happiness and prosperity than puny attempts to preserve the semblance of an order which has passed away.—"THE OBSERVER."

"THE UNDISCOVERED COUNTRY," a sequence of spirit messages, describing death and the after-world, by Mr. Harold Bayley, with an introduction by Sir Arthur Conan Doyle (Cassell and Co., 6s.), is an excellent rebuttal of the statement continually made by the ignorant as to the triviality of all psychic communications. The book cannot be too widely known, and it is to be hoped that all those who desire to reply to the accusation will bring it under the attention of such critics. It brings into portable compass many passages from amongst the best communications "from the other side." It can be obtained from the L.S.A. Library or purchased at LIGHT Office, post free, at 6s. 6d.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W.1.—6.30, Mrs. E. A. Cannock. April 6th, Rev. Susanna Harris.
The London Spiritual Mission, 13, Pembroke-place, W.2.—11, Mr. Percy Street; 6.30, Mr. Percy Street. Monday, March 31st, 3.30, Mr. A. V. Peters, clairvoyance. Wednesday, April 2nd, 7.30, Mr. Robert King.

Harrow and Wealdstone.—Gayton Rooms, Station-road, Harrow-on-the-Hill.—6.30, Mrs. Edith Marriott.
Croydon, 117b, High-street.—11, Mr. P. Scholey; 6.30, Mrs. M. H. Wallis.

Walthamstow.—342, Hoe-street.—7, Mr. Sarfas, address and clairvoyance. April 3rd, 7.30, Mrs. Jamrach.

Levisham.—The Priory, High-street.—6.30, Mrs. A. Beddington.

Kingston-on-Thames.—Bishop's Hall.—6.30, Mrs. M. Gordon, address and clairvoyance.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mr. A. Punter. Wednesday, Mr. Street, clairvoyance.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mr. B. Wilkins. Wednesday, 8, Mr. E. Hickman, address; President, J. Lewis Wallis, psychometry.

Camberwell Masonic Hall.—11, Mrs. C. O. Hadley; 6.30, Mrs. Beaumont-Sigall. April 6th, 6.30, Mr. Nickels, of Luton.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mrs. Mary Crowder. April 3rd, 8.15, Miss Ellen Conroy, M.A., lantern lecture, "Symbols of the Soul."

Brighton.—Windsor Hall, Windsor-street.—Miss Violet Burton, addresses; Mrs. Curry, descriptions; 11.15, Windsor Hall; 7, Athenæum Hall. 3, Lyceum. Monday, 8, healing. Wednesday, 8, public meeting.

Brighton Spiritualist Brotherhood—Old Steine Hall.—11.30 and 7, addresses and clairvoyance, Mr. A. Maskell. Also Monday, 7.45. Tuesday, 7.45, astrology class. Thursday, 7.45, questions and clairvoyance. Friday, Guild. Next week-end, Mrs. Neville, Forward Movement, Athenæum Hall, 3 p.m., April 6th, Mr. A. Vout Peters.

A SPIRITUALIST WEDDING.—A very interesting event has taken place in connection with the Brighton Spiritualist Brotherhood, viz., the wedding of two members of the Society—Julian Rose, daughter of Mr. and Mrs. J. J. Goodwin (Mr. Goodwin is president of the society), and William S. Willmer, R.N. There were four bridesmaids, sisters of the bride, and Mr. Fred. Silvester, R.N., acted as best man. After the ceremony before the Registrar, the party drove to the Old Steine Hall, where, in the presence of a large gathering of members and friends, a very bright service followed, in which Mr. Goodwin, Mrs. Neville, Mrs. Marriott and Mrs. Bloodworth (of London) took part.

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SUNDAY, March 30th, 7 p.m. MR. D. B. JAYATILAKA, B.A., "Pilgrimage," at 43, Penywern Road (near Earl's Court Station).

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